

REFORMED CHURCH MESSENGER

To You Who Try

Heed not the world's condemning
cry;
Move onward!
Trample it under thy feet!
Look upward still—
And try!

Heed not world praise that rises
to the sky—
Trust God!
For His great cause He giveth aid
and strength
To those who ask—
And try!

—Louise Frantz.

The Sceptre in the Trees

It rises up on high from out the
trees,
And never seems to sway e'en in the
breeze.

It's like a finger pointing to the sky;
And I can see the time when even I
Will wave my arms above my head
And cry—

"I have been saved, like many other
people,
Beneath that lonely Sceptre in the
Trees,
The old Church steeple."

—Arthur Frederick Jones.

New York City.



CATECHETICAL CLASS OF 1929 IN ST. PAUL'S CHURCH, LEMASTERS, PA.
THE REV. R. S. VANDEVERE, Pastor

Back row, left to right: David C. Leshner, Jr., Lester A. Smith, Richard Myers, John P. Poper, Glen S. Smith, Paul L. Hissong, David Brechbill, George E. Ommert, J. Hoke Ommert, George H. Barmont.
Front row, left to right: Lucille L. Garland, Lucy E. Smith, Lena E. Smith, Mary E. Barmont, Rev. R. S. Vandevere, Anna C. Spidel, Mildred G. Hissong, P. Lyndell Stickell, M. Lucille Stine

PHILADELPHIA, JULY 18, 1929

ONE BOOK A WEEK

BEHIND THE SMOKE SCREEN

Every month witnesses the publication of a book dealing with the horrors of the last war and war in general. Only recently three have appeared that have attracted wide attention—"Journey's End," "The Case of Sergeant Grischka" and "On the Western Front." These books strip war of all its glamour and portray both the unspeakable suffering and moral collapse of the soldiers. Now Mr. William C. Allen, the well known traveler and student of social conditions, has written a book that has little to say about the horrors of war—the two chapters that are devoted to it make one's blood run cold—and not much to say about the effect of the war on the soldiers—only enough to show how horribly debasing it is—but is devoted almost entirely to showing the moral damage of war as evidenced in Europe and the United States from 1914 on even today. The striking thing is that this book with its record from carefully compiled evidence of wholesale moral degeneration makes one shudder almost more than the stories of diabolical conflict on the field of battle itself: "War! Behind the Smoke Screen" (John C. Winston Co., Philadelphia, \$1.50).

Here are some of the things Mr. Allen points out, substantiated by quotations from many sources. First of all war is waged on lies. Lies are as necessary as bullets to wage a successful war. Germany, France, Great Britain and America were all fed on lies during the world war. The governments had regular bureaus for propaganda based on lies. The atrocity stories, the victories, the utterances of enemy governments which were hawked all over the countries and fed to the press were half of them deliberate lies. Lies are as necessary to modern warfare as poison gas. They are put in the same class as ammunition. (Mr. Arthur Ponsonby, M.P., of England, has published a book,

"Falsehood in War Time," which goes into much detail on this point and corroborates everything Mr. Allen says).

Then Mr. Allen shows us how during the last war there was a perfect orgy of hatred in the world, and that the governments carried on a propaganda of hatred, and the ministers of Christ in all countries preached hatred, in the face of Christ's command to love one's enemies. He quotes from Stephen Graham and others who wrote from the front, to the effect that the officers did everything to stir up violent hatred in the soldiers. One French general said the soldiers would not endure the awful horrors of modern warfare unless their passions were aroused to a fierce heat. He quotes from sermons at home showing how the ministers preached hatred as a virtue. Just as you cannot wage war except with lies you cannot wage it except with hatred of the enemy.

In two chapters Mr. Allen shows the terrible effect of the war on the morals of youth, both at the front and at home. There was of course an understanding on the front that during war time there were no restrictions upon immorality and intemperance. (The war books, such as "What Price Glory" and "Journey's End" are undisputed pictures of the conditions existing in the base camps.) But there followed in Germany, France and England for some years after the war a lack of moral sense in both young men and young women that has shocked the world. War always breaks down all moral inhibitions and a reign of vice and intemperance and crime invariably follows it.

Mr. Allen shows how the war even paralyzed the Churches for a while. They are recovering and repenting and are now leading in the movement to outlaw war; but during the war they became the tools of the government, helped wage the war, tried to whitewash it with pious phrases, and even asked God's blessings on the armies. There was a moratorium on the Sermon of the Mount and its reading was discouraged, so Mr. Allen informs us, in more than one city. The Church forgot its university, and put patriotism above

religion, whereas Jesus Christ knows no race or country.

Mr. Allen shows many other moral damages war does to the world—exaggerated nationalism, the world left full of revenges, suspicions and distrusts; tyrannies and dictatorships; children with distorted views of other peoples and false ideas of the meaning of life. (Think of the children who grew up in Germany, France, Poland, Russia and Italy, to say nothing of England when they heard of nothing for years except carnage, fightings, blowings up of cities and talk full of hatred. Millions of children passed four years in a reign of terror). I cannot dwell upon all of the things Mr. Allen covers but I do want to direct attention to his chapters on what war does to the conscience. War annihilates conscience in thousands of people and absolutely forbids the exercise of it in those who retain it. To follow your conscience during war time, if it differs from that of the mob, is to be a traitor. There were some in 1914-1918 in all the nations whose conscience forbade them to kill their brothers. They were clapped into jail. There were some who said, what the Churches often loudly proclaim in peace time, and what the Study Conferences of the Churches proclaimed at its conference in Columbus, Ohio, in March of this year, that war was sin against the fundamental principles of Christianity. They were clapped into jail more speedily than the others. Did anyone's conscience lead him to feel that Germany was not wholly to blame for the war, he was in danger of execution. (It is interesting to note just now how some of these war "traitors," who followed their conscience are the idols of England. Ramsay MacDonald, prime minister; Lord Parmoor in the new cabinet; Leyton Richards, pastor of the chief non-Conformist Church.) The saddest thing of all was that conscience was atrophied in so many minds. Acts and thoughts which one's conscience abhorred in peace time it approved in war time.

It is a very remarkable little book and the war mongers will not like it.

—Frederick Lynch.

The Alliance of the Reformed Churches

CHARLES E. SCHAEFFER, D. D.

The "Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System" held its 13th quadrennial council in the city of Boston, June 19-26. While the Alliance represents a membership of over 45,000,000 souls in many different countries, the General Council was by no means a large body numerically but a delegated body of Church leaders from the various communions which constitute it. Its personnel was widely representative. There were delegates in attendance not only from the United States and Canada, but from England, Scotland, Ireland, Wales, Belgium, France, Germany, Switzerland, Hungary, Rumania, Yugoslavia, Czechoslovakia, Japan and from South Africa. Some had come a long distance and were bearing the marks of travel upon their persons.

The Alliance for practical purposes is divided into two sections, the Eastern and the Western. Each of these sections meets annually, but once every four years they hold a general council. Four years ago this general body met in Cardiff, Wales; eight years ago it met in Pittsburgh, Pa. Four years hence it is scheduled to meet in Belfast, Ireland. The presiding officers alternate between the two sections. At the Cardiff Council in 1925, Dr. J. N. Ogilvie had been elected as president, but he died shortly afterwards and the vice-president, Dr. Charles Merle d'Aubigne, of France, became the president. He filled the office with a remarkable charm of person-

ality and presided with singular ability and courtesy. He possesses a masterly command of the English language and his presence and spirit contributed much to the success of the meeting. The general secretary is Dr. W. H. Hamilton, of Edinburgh, who also serves as the secretary of the eastern section. Dr. H. B. Master, of Philadelphia, is the secretary of the western section. Under the guidance of these two men a well digested and properly articulated program had been prepared, which was followed with little deviation.

The Council proper opened on Wednesday evening, July 19, with an address by the president, which was a clear and comprehensive statement of religious conditions, especially in Europe. The address made a very profound impression and served as a keynote for the whole assembly. There were reports on Foreign Missions and on Home Missions, each section presenting a report on these subjects. Practically all subjects of common interest, such as Home and Foreign Missions, Christian Education, Social Service, the Youth Movement, etc., were treated by a representative from each of the sections. It became apparent that on some of these subjects different interpretations were put, growing out of conditions and conceptions of Church life in the different countries. There was ample time given for discussion and our visitors from abroad showed how well prepared they were to discuss intelli-

gently and effectively the great questions confronting the Church.

A very interesting session was one when the representatives of the Continental Churches presented their statements of conditions in the countries of Europe. Several of them spoke through interpreters, but the great majority of them used the English language very effectively. Probably the high water mark of the Council was reached when the subject, "The Essentials of the Reformed Faith and System to be Conserved in Proposed Church Unions," was under consideration. Four very able and very carefully prepared papers were presented on this subject: one of them by Dr. George W. Richards, who was elected as the president of the Alliance for the next quadrennium. Another paper of the highest excellence was read by Prof. E. E. Kresge, of the faculty of Franklin and Marshall College.

The Alliance is thoroughly Calvinistic in its doctrinal standards and four years ago at Cardiff the appointment of a Western and Eastern committee was authorized for the purpose of drawing up a consensus statement of faith. Through some misunderstanding of the precise purpose of this undertaking, nothing definite could be presented to this Council. But feeling that a brief statement of "evangelical truths now held in common by the constituent Churches" should be formulated, the Council voted that the committees should

(Continued on page 19)

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EDITORIAL

A CHALLENGE TO THE MOVIE TRUST

That wide-awake Church paper, *The Churchman*, in its issue of June 29, contained the following editorial on "Mr. Hays and the Movies," which should be of real interest to all our readers: "One of the topics for discussion at the annual meeting of the Editorial Council of the Religious Press in Washington was: 'What should be the attitude of the religious press toward the movies?' The fact that the subject was up for discussion was in itself significant. Certainly the Church journals have carried on no organized propaganda against the movies. They were willing, like other groups in America, to accept the statement of the motion picture industry that Will Hays had been employed to 'clean up the movies.' The editors are under not the slightest illusion that Mr. Hays has done so. And they appointed a commission to study the motion picture situation.

"One of the speakers expressed the opinion of the group when he referred to Mr. Hays as 'window dressing.' Another pointed out that his popular designation as 'Czar of the movies' should in reality have been 'the office boy of the movies.' Mr. Hays has done a good job as a window dresser and office boy. He is a skillful writer of letters to editors and leaders of religious groups. Anyone who has heard him speak at Church gatherings knows his gift for pious lamentation, though we wonder whether he has ever really deceived anyone by his sobbing piety.

"The motion picture industry is concerned not at all about standards either of taste or morals—and, in our opinion, the two are intimately related. The only thing that the industry is interested in cleaning up is box-office revenue by playing to the tabloid mind. It conceived the bright idea, a few years ago, that simple-minded and possibly sensitive Church folk could be lured into supporting the movies and keeping their mouths shut about censorship if the industry could be dressed up with a Presbyterian elder. And it has worked pretty well, with a good deal of letter writing, a fairly sizable item for luncheon expenditures and no little flattery on the part of Mr. Hays and some of his skillful assistants.

"But it isn't going to work much longer. *The Churchman* is opposed to censorship on principle. The motion picture industry is opposed to censorship because of box

office phobia. It fears the possibility of the extension of censorship with a dollar-and cents fear, which is always fairly repulsive. In spite of the liberal sentiment in the Churches, however, *the motion picture industry is going to get censorship—and real censorship—if it doesn't stop hamstringing the public.*" This, we are glad to say, is in accordance with the editorial attitude of the MESSENGER on a number of occasions, and with the illuminating series of articles recently published in this paper from the pen of Dr. C. G. Twombly.

In its issue of June 6th, *The Churchman* has another editorial entitled, "Tear Off the Masks," which is even more incisive. It is as follows: "There has been a refreshing response by way of comment and approving republication of *The Churchman's* editorial holding Will H. Hays responsible for the degrading influence of the movies in this country. Selected by the shrewd Hebrews who make the big money by selling crime and shame, as a *smoke screen to mask their meretricious methods*, the time has come to trot this slick gentleman out into the open and make him live up to the honest responsibilities of his position. From his position in politics and religion he was frankly accepted as one who could clean up conditions that smelled to heaven, and after the American manner, all became well as soon as Mr. Hays said it was. The facts, however, show that he has failed of his mission, if indeed, as may be doubted, he ever tried to fulfill it.

"Two of the most powerful and aggressive denominations of the Protestant faith in the United States are the Presbyterians and Baptists. They are both bold and aggressive when it comes to tackling Satan in whatever form his dark majesty may undertake, but they have been singularly lax in meeting the movie menace to morals. It cannot have been wholly accidental that Will H. Hays, Presbyterian, and Carl E. Milliken, Baptist, were selected by the magnates behind the scenes as the autocrats who were to decide between the fit and the unfit in the matter of things to be depicted on the screen. It is not a Presbyterian or Baptist characteristic to lay down upon a job. Yet both of these gentlemen have done so. It is time, in the public interest, to tear off the masks.

"It is never *The Churchman's* purpose to be hypocritical or extreme. We are willing that the poignant and tragic

should have ample exposition on stage, screen, or in the pulpit. What we object to is deliberately created dirt and villainy, written down to the low understandings of the young or the rudimentary minded for no other purpose than gain. There is a wide difference between Lady Godiva riding unclad for a high purpose and naked women peddled for a price.

"There are signs of revolt against the practices of the vice-sellers. They are taking the defensive, which is a sure sign that they feel the pricks, not of conscience, but of danger. On the heels of *The Churchman's* remonstrance comes, direct from Mr. Hays' office at 496 Fifth Avenue, New York, where he and Mr. Milliken hold forth as 'Motion Picture Producers and Distributors of America, Inc.,' excerpts from an address made by 'Colonel Jason S. Joy, head of the Studio Relations Committee of the Motion Picture Producers and Distributors of America,' before 'The International Association of Policewomen,' at San Francisco, on June 26. There are some funny things in it. The colonel observes: 'A study of 620 feature pictures produced in America during 1928 shows that 33.7% contained no villain and no crime.' Therefore, it is to be implied that 66.3% did. Of this high total, 'In 17.5% the villain was killed and in 33.8% the villain was captured and left securely fast in the confines of a prison, 'while in 4.4% the villain reformed, repented his evil ways, and tried to recompense society for his crime.'

"O! Presbyterian and Baptist brethren, can ye accept so small a meed of repentance at the hands of Elder Hays and Deacon Milliken?

"But to recur to Colonel Joy: 'In the remainder of the cases physical punishment was administered by the hero.' Bravo! Further: 'Of the 38 so-called underworld pictures produced last year, the crook or villain was killed in 14 instances; was apprehended and arrested in 19 cases and in 5 cases reformed. Such is the iron-clad moral of the movies that not once does the guilty escape punishment.' Not satisfied with thus begging the question, the colonel proceeds to argue that 'between 1906 and 1926 the staggering total of 233,663 laws were passed in this country.' The inference is that we have so many laws that no one can escape breaking them. As a matter of fact very few laws are crime creators. The great bulk of legislation has to do with civil matters, amending old acts affecting charters, public works and the like. To cap the sheaf of his pleadings Joy concluded: 'The motion-picture industry continues to maintain a conscious self-control under the guidance of Mr. Hays. Not only does the industry, under his leadership, constantly seek the advice of the public in its efforts to eliminate from motion picture productions anything that contravenes good taste, but with the guidance of competent scientists it has set out to make a thorough study of the attitude-forming effect of various dramatic situations, for the purpose of guiding the producers to achieve a uniformly wholesome effect.'

"In the language of current slang: 'Can you beat it?'"

When the movie trust begins to issue claims that their scenarios are actually deterrents of crime and aids to juvenile virtue, it is time to call a halt. Or perhaps they are trying to compete with the cigarette "ads", which point out the high medicinal qualities of their brand of "smokes."

* * *

THE HONEYMOON ENDED SOON

The *Northwestern Christian Advocate* makes the following incisive comment on the recent much-touted pact between Italy and the Vatican: "There is something funny, to outsiders, in the running exchange of left-handed compliments which has been going on between the present head of the Italian Government and the Pope. Each of these gentlemen has been busy, ever since the ratification of the "agreement" between them, explaining that he got the better of the bargain, and the other got the worse. The fact is that, from the beginning, it was a game; and now each player, for his own cherished purposes, must behave as though he had won. What religion, and especially Christianity, got out of the game is still to be shown."

Well, what can you expect when an irresistible object collides with an immovable body? Absolute monarchs are not in the habit of making concessions. But it would really be interesting if Pope Pius and Mussolini would publicly express their private opinions of each other.

* * *

THE WHISKEY REBELLION

Miss Ida Tarbell, who has demonstrated that she is not always a good prophet, foresees a civil war in America as a result of Prohibition. Although we are convinced that the common sense of the American people will squelch the conspiracy against our Constitution before such a sanguinary catastrophe, it is increasingly evident that some of our journals are doing all they can by their incendiary words to hasten a civil war.

In an editorial entitled, "Uncle Sam Must Discharge His Quick-Trigger Nephews Before They Blow Holes in the Stars and Stripes," the *Philadelphia Record* explodes over "the growing casualty list of Volsteadism," and actually predicts "a division of the *spirit* which makes this nation one." It hastens to add that the editorial is "much more restrained than are the feelings of the editors," as they review the "latest, loathsome tragedy enacted in the name of Prohibition." "Now is the time," says this newspaper, "for all who love their country and who have its best interests at heart, to be circumspect. This *The Record* has tried to do, in what it believes may soon become a national crisis." We fear *The Record* has not succeeded in being circumspect, if that was really its purpose. Fanning the fires of resentment against the representatives of law enforcement is not a good way to foster obedience to the laws of the land.

Several Philadelphia Grand Juries of recent date, which have gone off "half cocked" on the subject of Prohibition, were properly advised the other day by Judge Raymond MacNeille, who deserves commendation for his clear and courageous statement. Judge MacNeille said to the Grand Jury: "It is not necessary for you to permit yourself to be influenced by any representations that are made to you on the subject of Prohibition. It has been made a law of the land by the people, and all the administrative and executive departments of the Government are engaged in enforcing it. It is their duty to do so. It becomes particularly your duty and mine to enforce Prohibition; and if we indulge in criticism of it, we only increase the difficulty of procuring respect for the law. You need not concern yourself on giving advice on controversial subjects, or as to which side people should accept. Your wisdom on that matter very likely would be rejected. Prohibition, after all, is the law enacted by the people of this country, and also by the people of the State of Pennsylvania."

But apart from the *Springfield Republican*, the *Christian Science Monitor*, and (usually) the *Philadelphia Bulletin*, what great newspapers on the Atlantic sea-board are consistently supporting our government in encouraging support of the law? If any are in danger of being misled, or if any want the real facts, we advise them to read the *Springfield Republican's* virile editorial on "The Border War," reprinted in this issue.

* * *

AFTER MANY DAYS

The writer of this brieflet is making a visit to his old home in Maine, and among other interesting places to which his steps were directed was the little town where he had his first pastorate many years ago. Having changed his denominational relations, he had been out of touch with the Church for nearly fifty years and did not know the name of the present pastor, or of anyone now living who might know him. Addressing a letter to "The Pastor," or some officer of the Church, he received a reply that after inquiry only one person had been found who remembered him!

What havoc is wrought in a community or a Church in fifty-five years! Those who formerly occupied the pews and listened patiently, and with apparent interest, to his

boyish utterances, with an exception or two, have "fallen asleep," and their bodies rest in the little cemetery near by. The Church building itself has changed; it was brown, it is now white; the choir gallery has been removed from the rear to the front, and a sweet-toned organ installed; the old pews have been removed and the aisles have been changed. When the old preacher stood up to preach, he found himself in a new house of worship and facing a new congregation.

So it is that "men may come and men may go," changes may be made in material things, but the Church of our Lord lives on, and grows finer and more beautiful with the passing years. I wonder what the old Church will be in another half-century! I shall not be here—but the Spirit of the living God will still brood over it and His kingdom will be coming!

—G. S. R.

* * *

IS IT SAFE AND SANE?

Have we been living in a "fool's paradise," cherishing the comfortable delusion that our celebration of the 4th of July has at last been made "safe and sane?" The record shows that 159 persons lost their lives in connection with the 1929 observance of the anniversary of the Declaration of Independence, and this list was 46 less than the record of 1928. It is true that the deaths from fireworks were only 7, with many hundreds injured. On the contrary, automobile accidents show the customary large annual increase. As the MESSENGER has often said, the motor car is the modern Juggernaut, and every year finds it grinding out a larger list of casualties. It is impossible to tell when the American people will wake up to the seriousness of this peril. Until they do, our Sundays and holidays will continue to differ from other days only in this—that they are less safe and sane than the rest.

* * *

WE BOW IN SORROW

At the recent meeting of the Editorial Council of the Religious Press, report was made of the great loss experienced during the past year through the death of six honored and beloved colleagues in the editorial fraternity, Drs. Alva Martin Kerr, editor *Herald of Gospel Liberty*; John A. Earl, *The Baptist*; August Ruecker, Sunday School editor of the Evangelical Synod of North America; Frank T. Benson and Thomas H. Lewis, of *The Methodist Protestant*; and Carlton D. Harris, *Baltimore Southern Methodist*. Later came the word that, on the very day the editors assembled in Washington, funeral services were being held in Cleveland for our beloved friend and brother, Dr. Ammon Ellsworth Hangen, associate editor of the *Evangelical-Messenger*. All these were men who rendered an important and influential service not only in their own communions but in the larger work of the Kingdom. Dr. Kerr, for example, was a saint of God who came out of great tribulation and carried on amid terrible physical handicaps. Of them all, Dr. Hangen, a native of Allentown, Pa., was best known in our fellowship, and we cherish most happy memories of his vigorous and noble personality. Some day the imperative and strategic value of Protestant journalism will be more fully appreciated than it seems to be today in many quarters, but we are sure that the consecrated ministries of such men as these are not unrecognized by the real friends of Christ and His Church.

* * *

THE BOGEY OF SOCIAL EQUALITY

The occasional outbreaks of racial intolerance in our country should be a warning to all of us. It has been painful to note the rancor aroused by the fact that the wife of the President of the United States entertained at a tea the wives of a number of Congressmen, and included in the list the wife of a negro member from Chicago. Not only have prominent individuals bitterly condemned this action but Legislatures of several states have passed resolutions which in substance utterly reject the ideal of human

brotherhood. Governor Moody of Texas, though approving of the resolution adopted by the Legislature of his state, insofar as it condemns "customs that bring the two races into contact upon the same social plane," deserves some credit for adding: "Any part of this resolution which may be construed as a personal criticism of the wife of the President of the United States of America does not have my personal approval and I decline to have any part in it. Recognizing the right of every citizen to vote his convictions, I do not assert the right to officially upbraid any because they exercise the liberty to hold and vote views different from mine, not do I approve any attempt at official criticism of any citizen's vote." Those who refuse to be blinded by race prejudice seem to be quite fully agreed that the only good American ground upon which Mrs. Hoover might be criticised would be if she discriminated against the wife of any Congressman on account of the color of her skin or for any other reason not recognized in the Constitution of our Republic. We are thankful that our President's wife is not a snob or a Pharisee, but a Christian and a good American. If negroes are human beings, and have a right to serve in the Congress of the United States, certainly their wives deserve to be treated like human beings also.

* * *

"COME, HOLY SPIRIT, HEAV'NLY DOVE"

Our Memory Hymn for August is one of the most familiar productions of the great Isaac Watts, recognized as one of the two outstanding English hymnists. Among the more than 600 hymns written by Dr. Watts, this prayer to the Holy Spirit is found in the majority of leading hymnals and has been used by millions of Christians in all parts of the world. In the spirit of genuine contrition and humility, the writer recognizes our human weakness and our supreme need of spiritual succor and guidance.

In these warm months of the year the hearts of many professing Christians seem especially cold and indifferent, and it is extraordinarily difficult to kindle enthusiasm and manifest unfaltering loyalty in the great work which our Lord has committed into our hands. All the more important it is, therefore, that we should make the confession and petition of this hymn our very own, and learn to sing it with the fervor which can come only from individual allegiance.

* * *

The Parables of Safed the Sage

THE PARABLE OF THE CLOTHED ORATOR

Once upon a time there was an Orator who procured a Soap Box and stood upon a corner where two ways met, and he preached what he Thought was his gospel. And this was what he said:

All religions began in efforts to Promote Health. The Laws of Moses are Sanitary Regulations, and deal with Morals as an Adjunct of Health. But all Religions tend to Corruption, and to substitute Rites and Ceremonies for those Just and Wholesome ends for which Religions were established. Wherefore the great need of mankind is this, that Religion itself shall be re-established as an Agency for the Promotion of Health. And Health is to be attained by Exposing the Skin to the Sunlight and Air. The Clothed World is a Diseased World. And the Unclothed World, consisting of the Birds and Beasts and Fishes, is the Healthy World.

And this he said many times and in many ways.

And the daughter of the daughter of Keturah was with me, and heard him say these things. And she spake unto me, for she doth still believe that her Grandsire knoweth many things. And she inquired, saying, Is it true?

And I said, If he believed what he is saying, should he not reduce his own clothing, and say, Behold how healthy

I am, and I have on the very Minimum that the Law doth Compel?

And she said, He hath on a Full Suit of Clothes, with Collar and Necktie, and an Overcoat; and besides all this he hath a Muffler around his neck.

And I said, Thus doth he reverse in his practice all that he doth Preach as a Theory.

And she said, Is that a Common Fault of those who Preach?

And I said, It is not so common as many people think. Nevertheless, there is grave danger that the Prophet will not be the Incarnation of his own Prophetick Message. And of this danger should all prophets beware.

And she said, But what dost thou think of what he said about Religion and Health and Clothes?

And I said, My friend Thomas Carlyle did hold up to scorn those men who would Organize all Society upon a Basis of Clothes-worship, and he was right about fifty-one per cent. of the time. But I do not go very far with this Soap-box Orator. I do not think that Religion began as a Matter of Health, or that we are to assure ourselves that if men have Good Health they are sure to Think Rightly and Act Rightly, which is what this man doth declare. I think it would be safer to say that if men Think Rightly

and Act Rightly they are Very Likely to have Good Health. Therefore did the dear Lord Jesus seek that there first should be an Attitude of Soul toward the acceptance of Truth and Righteousness as a condition necessary to the Gift of Health.

And she said, I remember that He spake little if at all about Clothes and much about Faith and Love.

And I said, My dear, I think that the method of the dear Lord Jesus was the right method. And while he dressed well, He spake about his Clothing not at all, and said, Take no thought what ye shall put on, but seek ye first the kingdom of God and his righteousness, and all things necessary shall be added.

And she said, It was funny, was it not, to see that man all muffled up and telling people that the way to be well was to be naked?

And I said, His inconsistency was conspicuous. Let us hope that men who profess and proclaim righteousness shall not be equally so. For he, preaching nudity as salvation, was heavily clothed; and some men, offering unto men the garment of righteousness have themselves been miserable and poor and naked.

And she said, Grandpa, is there not a place near at hand where we might procure some Lunch?

What Religion Means to Active Scientists

III. Kirtley F. Mather, Geologist

An Interview Written by EDWARD H. COTTON

The fact may surprise certain devout folk that science as well as religion is searching for God. At all events, this is my opinion, based on these interviews with leaders of scientific opinion. In no instance has one of them denied the God-Reality. In no instance has one of them spoken in any other terms than those of reverence. In all cases the search for truth has overshadowed all other quests. In fact, I have found just as much reverence, consciousness of law and order, belief in Eternal Goodness, among leaders of science as among leaders of religion. I have even found a readiness to concede an importance to spiritual processes. No one has done this more clearly, fairly, and convincingly than the scientist whose conclusions we are now going to report.

Kirtley F. Mather, through his researches, lectures, radio broadcasts, articles, and books is known in Europe and in America as a leading geologist. He is a member of a number of societies organized to promote science. He was geologist for Richmond Levering and Company, which sent an exploring expedition into Eastern Bolivia, 1919-20. At present he is chairman of the department of geology at Harvard University. He is also a geologist of the United States Geological Survey and has made field studies for that organization in Alaska and the States.

Hard study has not impaired his youthful appearance; so far as that goes, he might recently have graduated from college. However, one would change that opinion quickly enough after a few moments' conversation, for his thought is mature, developed through years of investigating problems which lie at the base of experience. He has an unusual comprehension of the predicament in which religion finds itself in these days. A professor of theology could not have discussed revelation, theism, and humanism, Church policy, and interpretation of the Bible with more knowledge of the points at issue.

I expressed some surprise at his information and the distance he was willing to go. He replied that perhaps it was due to his background. His grandfather, Rev. A. E. Mather, was one of the leading Baptist ministers in the Middle West a generation ago. His parents were deeply

interested in that Church. The result was a distinctly religious atmosphere for his childhood. Dr. Mather proves again the fact that home influences are unescapable. His parents, though fairly conservative members of the Baptist Church, have encouraged his mental excursions. It may be of interest to add that he dedicated his latest book, "Science in Search of God," to his mother, a book he could not have written had not a conservative religious influence once come into his life. The volume is one of the fairest of the recent scientific-religious books.

All these efforts, it seems to me, are doing much to help teachers of religious truth solve their hard problem. The intention of science is not to take away the foundation and let this spiritual building fall. It is to put down foundations that will support the structure in a stormy time. Some may differ. Very well, let them talk intimately with men engaged in scientific research. They will find them reserved, unwilling to express opinions not yet proved by facts. But also they will find a considerable desire to help explain some of the great problems of living. All this is true of Dr. Mather, as the following should indicate.

"So far as scientific fact goes," he began, "the whole process of living is an experiment. Matter, inert and living, is organized in various ways. From widely diverse directions come materials flowing into the maelstrom of things. In the turmoil some forms succeed, other do not. One constantly gets the impression of an experiment being tried. It is the nature of energy that it all should be an experiment. So I call life as we know it an experiment. The ultimate reality is beyond our comprehension. How can we know it? It is a quality of mind to wish a beginning and an end. But one does not find in science any proof of a beginning of life, or of an end. Religion may be able to help us out here. About religious knowledge there is something mysterious. But science is no mystery. Where shall we get knowledge if not out of ourselves? I am not saying by any means that science has mastered all that knowledge. There still remains—a mystery.

"I believe there is such a thing as reve-

lation. Are we not in the midst of revelation all the time? That is one way we have of learning. It is important to observe what results have been if we are going to know what they are going to be. Observation is one of the first requirements of finding truth. No one has ever seen gravity. We can only see what gravity does, and conclude from that observation what it will do. Some persons make the mistake of thinking that Einstein looks for the time to come when gravity can be controlled. What he does point out is that gravity has its limitations. Conditions must be right for it to act. It is but one of a number of forces at work in the universe. On the underside of this blotting-pad, ink has recently been spilled. The ink does not move downward but upward, because the force of capillary attraction is stronger than that of gravity.

"I wish to say quite definitely that we are living in a world of law and order, from which one may infer a controlling influence. My position is not that of the agnostic, or the humanist. It may surprise you to learn that I am a thorough-going theist. Would you like to know why? The history of life on earth makes it rather absurd for men to assume that humanity is the ultimate expression of the finest qualities of energy. For instance, back in the age of reptiles, some millions of years ago, there was an outstanding type, the dinosaur. The dinosaurs might have assumed that they were The People. But they were not The People; for after them came types considerably in advance of them. The humanist believes it is the mission of man to make the most of himself; and no doubt he is right as far as he goes. But he stops there, with himself. The theist believes it is the mission of man to make the most complete manifestation of the highest qualities of the universe. Observe this, please; these forces are not all present in man as yet. There are influences in experience man has not yet learned to utilize, much less control. When he does learn to use them and control them, he will be higher than man, as the mastodon was higher than the dinosaur; and so on in the process of evolution. He is going to find higher relations than him-

self—then, what becomes of his humanism?

"One must distinguish between theism and deism. The deist believes that the creative power has made creation but is outside it. The power is supernatural, usually a being such as Jehovah, who dwells apart from the earth He has made. On the contrary, my conception of theism implies that creation is a process, not a product, that the administrative work is all being done within the universe, by powers resident therein rather than injected from outside it, and that the work is not yet finished.

"I find no such distinction as is customarily made between the natural and the supernatural. To illustrate, one may have a sense of beauty of landscape and at the same time spiritual appreciation of the same. The landscape and the appreciation of it are not detached from each other.

"I believe that what one may call spiritual forces are operating in the universe. One may conceive of activities about us which have no magnitude, which have no motion, which cannot be measured in linear or cubic feet. We speak in terms of time, space, movement, distance. What do we mean? We are only using terms worked into the language for our convenience in estimating and understanding life. We create that terminology that we may keep track of the day and year, and estimate how far the human race has traveled, or how far away the sun and other planets are. More than that, I doubt if we have any absolute standard for morals, or conduct, or judgment. Standards are relative things, just as time, distance, and knowledge are relative.

"I can give only one answer to the question of design or purpose in the universe. There is purpose. You came here to see me with a purpose. I shall go downstairs, presently, and lecture, with a purpose. Human conduct is all purposeful. Whether there was purpose before human beings came on this planet might be a debatable question. But it is not debatable now that man is here. Can you conceive of an effect without a cause? Results must have antecedents. From all of which I conclude there is a purpose, and a definite, inescapable one, in the administration of the universe.

"It is not possible for me to conceive of a scientist who would be irreverent. How can he help having a sense of wonder and awe—a feeling that he is in the midst of something that is far greater than himself? Scientific men, every day, come into contact with processes and results beyond the ability of human beings to originate or control. They see arrangement and order on this planet, and in the heavenly systems. They see activity in the minute electron and in the various star clusters. They find everywhere laws and purposes far beyond their ability to create or de-

stroy. One finds reverence in Churches, but not only there.

"Speaking of Churches, one dislikes to criticize. They have a task of great difficulty. Some are doing their work well. But it seems to me that too many of them have as their aim preservation of tradition, when their purpose should be discovery and preservation of truth. Science has its work. It has its methods. So has religion. We must leave to religion discovery of truth beyond our reach. And we ought to be able to depend on religion to find those truths.

MOUNTAINS

Mountains are God's creation,
Formed by His hands unseen—
Compelling aspiration—
Majestic and serene.

Rising in elevation
And loftiness of mien,
Ranges of sublimation—
Shattered faith to redeem.

Their grandeur! my elation,
And measure of all my dreams;
God! give me consecration
Their height fore'er to seek!

—Herman J. Naftzinger.
Hegins, Pa.

"Nothing I know in scientific research denies survival of personality after death. Also, I know of nothing that affirms it. To convince people that they actually live again after they die, you probably will have to use the scientific method—at all events to convince men of scientific training; and at present the evidence is not sufficient to satisfy many of them. Here we ought to say that the scientific method is to accept nothing as true until facts prove it. But because we have not yet certain facts, and hence cannot accept a conclusion, does not prove those facts may not some day be discovered. A case may be true from the standpoint of logic. Please understand there is a difference between science and philosophy, as there is between science and religion, though the difference may be less widely heralded. The Philosopher withdraws within his inner consciousness and develops an idea. As soon as a logical sequence of explanatory ideas is developed, the philosopher announces it as his belief. Not so the scientist. He also retires within his inner consciousness, and develops four or five hypotheses. Then he tries them out to see if any one of them will work. If one of the hypotheses does work, the theory is considered proved. With us the test of truth or falsity is not the logical

development of the theory; it is the practical application in experience and observation. This sort of proof, it seems to me, is precisely what religion needs. Religion must demonstrate that its theories about society, human conduct, God, the hereafter, will work. It must rest its case, not on logic, not on belief, but on results. And of course that idea dates back to the teaching of the Founder of Christianity: 'By their fruits ye shall know them.'

"Now we have come around to what is the matter with many Churches. Let me phrase it as carefully as I can: They are not putting into practical, everyday life that attitude toward our fellow men which we scientific men think they should, in conformity with their profession.

"I believe the Bible is the most remarkable library of human literature we have. It is first and last a human document, the work of remarkable men who had unusual insight into the nature of things. Different portions of the Bible are on quite different planes. Some of the most obscene literature in the English language is in the Bible; some of the most evil ideas are there given a position indicating reverent approval. On the other hand, one finds the highest aspirations human beings ever have had, and a glowing account of some of the most noble lives. Most of its statements about astronomy and geology are wrong; but for its revealing statements of human conduct and aspiration, and for its high thinking concerning spiritual realities, it is without an equal among the books of the world.

"No, I am not willing to say we can get as much out of the bible of nature as from the Hebrew Scriptures. In these Scriptures are records of unusual human beings: what they have done and suffered, and what they aspired to do and be. You cannot get an adequate conception of life and experience by studying rocks and skies, sunsets and oceans. You have to study man. One finds cases of human activity and idealism in the Bible as nowhere else. That is why the book has lived, and not because of the particular type of theology it teaches. People go to nature, perhaps, rather than to Church for inspiration; but the real lesson is not in the contour of the hillside, but in the personal reaction to that scene in themselves. Of course, we find many fine records of human achievement and aspiration outside the Bible, a fact some Christians do not seem to appreciate; though I would say, let them first become familiar with the best in their own sacred book—unfortunately, some are not.

"What is going to be the final outcome of it all? I do not know. No one knows. As I understand life here, and a possible life hereafter, it is a subject to be studied rather than one about which we can now make final statements."

Introductory Address of the President Before the General Council of the Alliance of Reformed Churches, Boston, Mass.

By GEORGE WARREN RICHARDS, D. D., LL. D., the newly-elected President of the Alliance

I have not prepared a formal introductory address; I expect, God willing, to deliver that at the opening of the next meeting of the Council at Belfast. I desire, however, to express my deep appreciation of the confidence shown me by the members of the Council in electing me to the presidency—an honor that I highly esteem and a responsibility that I diffidently accept.

Dr. d'Aubigne presided with so much brilliancy that he has made it difficult for any one to follow him. As a member of the business committee, I found out, how-

ever, that he rendered his most effective service not in presiding over the sessions of the Council, but in his visitation of the Churches of the Alliance on the continent and in his attendance at conferences and assemblies during the three years preceding this meeting. The benign influence of his work will continue long after the Council has adjourned and this generation has passed away.

To the men and women, not members of the Council, who have attended the services and closely followed the addresses of the evening sessions, I wish to say a

word about the scope and purpose of the Alliance.

We have been told that "a rose by any other name would smell as sweet." It would be difficult, though the name of the Alliance is cumbersome, to substitute another name that would be as comprehensive and meaningful. The abbreviated forms of it, such as the "Pan-Presbyterian Alliance" or the "Alliance of Presbyterian Churches," failed to define what the original name was intended to express—the Alliance of Reformed Churches

throughout the World Holding the Presbyterian System.

It extends "throughout the world." When I toured Switzerland for the first time as a beardless youth (I am still beardless but not quite as youthful as I was in 1890), I crossed an Alpine pass seated on top of a diligence. After we had driven through a bank of clouds and reached the summit, the driver pointed with his whip to the left and called out: "Dort ist die Rheinquelle!" (There is the spring of the Rhine!) From the base of a rock in the region of everlasting snow flows a slender stream that is fed by tributaries as it winds its way down the mountainside and widens its channel until it becomes a majestic river draining a continent and pouring its waters into the North Sea whence they are borne through the ocean to the ends of the earth.

The river Rhine, in its beginning, flow, and end, is a parable describing the geographical scope of the Reformed Church. Historically it originated in Switzerland; it spread over Europe; its faith and order were borne over the earth. This Council, accordingly, is not limited to a race or a country, but partakes of the catholicity of the Christ and embraces many nations of many lands. As the name indicates, it is an alliance of Churches throughout the World—Churches located in Europe, Asia, Africa, North America, South America, the West Indies, and Australasia.

The word "Alliance," with an ecclesiastical meaning, is comparatively a new word. It was scarcely known and not at all applied to Churches before the 19th century. The 17th and 18th centuries were the period of division and competition in Church and State. Nationalism and denominationalism everywhere prevailed. The denominations grew by proselyting and the nations enriched themselves by conquest. Time came when men discovered through costly experience and great tribulation that neither Churches nor states could be true to themselves, to one another, or to their God, if they lived for themselves and pursued their own aggrandisement. They gradually changed their attitude and disposition toward one another in the 19th century. Instead of division and competition among nations and denominations they sought union and co-operation—a new internationalism and a

new interdenominationalism in which the freedom of the individual and of the group would be maintained and the welfare of humanity and of Christianity as a whole would be advanced.

The first approach of the Churches to one another was by way of alliance. The Evangelical Alliance was organized in Europe and was extended to America in 1867. This was followed by the Alliance of Reformed Churches throughout the

A VISION

I see—O distant realm,
Where rainbows arch above
The harps of vibrant chords—
O, in that realm of love—
There is no parting there,
But light, and joy, and life,
And everlasting love,
And never sound of strife—
O Lamb upon the Throne,
May I to Thee cast down,
Low at Thy pierced feet,
My joy, my prize, my crown!
O Heaven of His love—
I gaze—life waits above!

—B. F. M. Sours.

Mechanicsburg, Pa.

World holding the Presbyterian System organized in 1875. In the wake of alliances have come, in these fifty-four years, councils of Churches of the same order, federations of Churches of different orders, and organic unions of Churches of the same and of different orders. The Alliance of Reformed Churches clearly was a pioneer, a path-breaker, in the union of Churches in Europe, America, and the mission fields of the Orient.

The phrase, "Reformed Churches Holding the Presbyterian System," defines the nature and purpose of the Alliance. It is composed of Churches of a distinctive type—Protestant, Evangelical, and Reformed, that is, the Church Catholic reformed in the light of God's word. They are different from, but by no means hostile to, the Lutheran, the Episcopal, Congregational, and the Baptist Churches. Reformed Churches are often called Calvinistic, though John Calvin, were he living now,

would resent and disown that name. The Church for which he lived and labored was not to be named after any man or institution; it was to bear the name of its great Head and be in fact as well as in name the Church of Christ, ruled by His spirit and word.

The Reformed Churches were united in an alliance for a threefold purpose: 1. To cooperate in bearing more effectual witness to God in Christ revealed in the Scriptures by preaching, teaching, and living in His spirit. They strive together to fulfill the commission of the risen Lord and make disciples of all nations; 2. Mutually to help one another in season and out of season, the strong to bear the burdens of the weak and so fulfill the law of Christ. The Churches of the Alliance work together to maintain evangelical Christianity in lands where it was originally established as well as to proclaim it in lands where the name of Christ is neither heard nor heeded; 3. To work with all the Churches of God so far as possible for that which is greater than any Church, or than all Churches, namely, the Kingdom of God for which Christ lived and died and rose and now reigns.

The time may come when the divisions among the Churches will cease to be. But that end can be reached only when Christians everywhere come under the power of convictions that will unite the Churches and that are greater than the convictions that now divide them. Such power may be hid in the rediscovered gospel of the Kingdom of God, which, when it once will take full possession of men, will enable them to rise above denominational and sectarian barriers and enter into fellowship that transcends the uniformity of Romanism and the divisions of Protestantism and will conserve the highest values of both in a Christian Catholicism in which there will be neither Lutheran nor Reformed, Anglican nor Congregationalist, Baptist nor Quaker, but all will be one in Christ Jesus.

That the promise of brevity made by our President may not be broken, let me close with a farewell greeting to all the members of the Council. May favorable winds and waves be with those who cross seas; and may God be with us until we meet again at Belfast!

Boston, Mass., June 26, 1929.

The Only Way to Have Health

I. Indirect Mental Healing

By J. S. KIRTLEY

It is high time for every one to know that all healing of the body is mental healing, either direct or indirect. There are ten natural resources for preventing or curing diseases and thereby promoting and maintaining health.

It is inconceivable that a Maker who had the wisdom and the power to construct a world like this and to create man and put him in it could or would have failed to provide resources with which to meet its casualties and its ailments. Ten are easily distinguishable and there may be more. The use of them is mental—indirect mental healing.

1. Atmosphere. The elements that constitute the air are the very things the body has to have and have in that very form—nearly twenty-one parts of oxygen, almost seventy-nine parts of nitrogen, small portions of carbon dioxide and neon and perhaps other elements. If still others are added, or the proportion changed, or the air kept unbearably hot or cold or soakingly wet or parchingly dry, or the lungs impaired or perverted by inheritance, misuse or disuse, there can be no health.

Here is the reason for it. Air comes in

as oxygen and goes out as carbon dioxide. It is filtered through the nostrils, warmed and moistened on its way to the lungs, pumped by the lungs into the blood, where it fires and explodes the cells which the food has built, thereby producing heat and strength, and sending the dead fecal matter on its way into the colon to be eliminated from the body. All this time the nitrogen in the air is building muscles.

Here is the rule: Get seven pounds of oxygen per day or become asphyxiated; keep the air cool enough or the cells which produce heat become idle, the circulation sluggish, the feet cold and the skin pasty; prevent too much moisture or the cells which keep the skin moist grow lazy and the skin flabby; get it into all parts of the lungs or they produce poisons; live in the right climate or grow weak; have mind enough to comprehend and do this or take the consequences.

2. Sunlight. Artificial light is valuable; sunlight, invaluable. From it is obtained calcium to make the bones a disinfectant for poisons and a preventive of such diseases as rickets. When refracted fully its subtle curative power is found in the ultra-violet rays. It comes in food, also directly

from the sun itself. Heliopathy, "sun cure," is not a cure-all, but sunshine is essential to vitality, to health. Lorand says the English, Scotch and Irish are so healthy because so many of them live in the open air and the sunshine.

3. Food. Of the ninety-two known chemical elements you have sixteen of them in your body. You take them in in the form of food and have unconsciously used them as building material in erecting your body. If you add a new element or leave out one of the sixteen, your most intimate friends would not recognize you, assuming you lived long enough for them to see you alive. If the proportion of those sixteen is changed your body will open its doors to all sorts of enemies, with death or repulsive deformity as the outcome. Doctor Goldberger seemed to prove that pellagra is a "food-deficiency" disease. Each stage of growth requires a special kind of food—proteins for children; carbohydrates for the older; fats for the oldest, yet in proportions that must change with advancing age.

What is good for you is learned not from the appetite—for the drunkard and gourmand are not masters but slaves of appe-

tite—but from scientific study and experience. Choose food carefully, combine it consistently, chew it completely, enjoy it religiously, use it conscientiously, these are the laws of the diet. There are some good dieticians, but be careful.

4. Water. Water does five things. It is a food in a limited way; a solvent for food; a laxative; a cleanser within; a cleanser without. I once saw a man who had gone thirty days without food, and Doctor Tanner went forty days, but neither could have gone beyond the fifth day without water. Without it in the form of saliva or pure water, dead matter is left in the colon and kidneys, and the colon becomes "lazy" with that terrible disease, constipation, and the system sluggish. The bathtub used to be despised as an "undemocratic luxury," but a great health organization declares "the fountain of youth is found in the bathtub." Water may be impure from the soil or food or container and may carry diseases of many kinds. But plenty of pure water between meals and at night is an indispensable factor in health.

5. Exercise. One authority says there are twenty-six trillion cells in the human body; another says six trillions—some cells. The exciting fact is that each cell must be put through its paces each day or the cells become anemic and set up exercises of their own, manufacturing poisons and refusing to produce anti-toxins to destroy them.

Every day you have to do three things with your body—shake up the skeleton; stretch every muscle; work the joints. Blood, brain, arteries, sweat glands, abdominal muscles, digestive tract, spine, posture all depend on it. True poise requires chest forward, hips back, chin lowered, weight on balls of the feet. You are fortunate if your calling gives all needed exercise. If it does not, then a system must be devised. For more than twenty years I have had not a "daily dozen" but about three dozen. A certain man was said to be "broken down by rest." If you use your mind in keeping the body fit life may become a climb to the heights of health instead of a decline to the depths of "innocuous desuetude."

6. Relaxation. The steady tension that goes with real work and pulls at muscles and nerves and absorbs the mind must be relieved or something will snap. Knowing when to work, how to do it, when to stop and what to do when you stop is to know wisdom and walk in its paths. There are some people in their graves, some in the state hospitals, some in their beds, some in personal and domestic turmoils, the victims of their own stupidity in not getting proper relaxation from habitual toil. It comes through

"Sleep, that knits up the raveled sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

It comes through quiet moments when the mind lets go the toils and the strain of thinking about them, for "in quietness and confidence shall be your strength," away from noise and hurry. It comes through recreations like golfing, fishing, hunting, visiting with friends, reading, some new form of effort, a change of work, following some sideline, or avocation. It comes on that wonderful day called the Sabbath, a day made to order by the One who made man and knew what he would need in all the unfolding centuries. To know how to relax is to know one of the living arts.

7. Preventive and curative agents—medicines. There are four ways of regarding diseases: they are real and physical with a physical cause; they are real and physical with physical and mental causes; they are real and physical with a purely mental cause; they are not physical or real but the products of a diseased mind. Germs get into your body and you become sick. Chaulmoogra oil cures leprosy and vaccination prevents smallpox. Some One arranged that man should find those remedies. He could not have been indifferent to other diseases. So there must be preventives or cures for all diseases. Germs are in the air and in some vegetables, and are carried by insects. Perhaps man has

been too generous in the use of these agents which his Maker has put in nature for him to find and use, but in these scientific days he shall learn the proper use of them. It takes mind to know and use them.

8. Excision—surgery. Every one resorts to the man who wears D.D.S. after his name—Doctor of Dental Surgery. Most people must have a bone set or a wound sewed up, and some must have a gangrenous portion removed in order to save the rest of the body. Decaying kidneys and glands and ulcers and appendix may require the knife in order to save the life. The premature or reckless or ignorant use of the knife is bad, but not as bad as the refusal to use what both the science and the art of surgery have proved to be sometimes necessary.

9. Special talents. It required a Bell to invent the telephone, an Edison to invent the phonograph, a Marconi to invent the radio, but every one can use them. The gifts of the scientists in physics, dietetics, chemistry, geology, botany, anatomy, physiology, bacteriology, physical culture, medicine, surgery are for all. Their talents are a part of the resources of every one.

10. Motives. A motive is something that moves. There are all possible motives, selfish and unselfish, for wishing to know and use these resources, and those motives are a gift from the Maker. Interest in your own health, in the health of your family, community, native land is common enough. Interest in human beings as such is its unselfish form. Take the case of Dr. C. H. Barlow, medical missionary in China. He swallowed cysts containing the germs of the terrible disease, fasciolopsiasis, in order to learn how to cure them. Later he swallowed thirty-three flukes, washed them down with water, boarded a ship and came to Johns Hopkins, his alma mater, for special study by the experts. His is the highest motive.

It is the mind that uses all these ten natural resources, and that is indirect mental treatment of the body. Yes, all healing is mental healing.

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NEWS IN BRIEF

COME, HOLY SPIRIT, HEAV'NLY DOVE

Memory Hymn for August

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs,
Kindle a flame of sacred love
In these cold hearts of ours.

Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go,
To reach eternal joys.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor, dying rate?
Our love so faint, so cold, to Thee,
And Thine to us so great?

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning powers:
Come, shed abroad a Saviour's love,
And that shall kindle ours.

William Tansur

Isaac Watts, 1707.

LATEST CALL FROM CHINA TO OUR CHURCH

THE DOOR IS NOW OPEN IN CHINA FOR THE RETURN OF TEN OF OUR MISSIONARIES. TO SEND THEM WILL INVOLVE AN EXTRA EXPENSE. THE BOARD BELIEVES THE FRIENDS OF CHINA WILL PROVIDE THIS EXTRA FUND, IF THEY KNOW OF THIS URGENT NEED.

To Pastors and Members of the Reformed Church:

The Board of Foreign Missions met on July 9th to plan the work for the coming years. It was a meeting fraught with great significance. Much of the time was devoted to the new and hopeful conditions in China. The China Mission has made request by cable and in appealing letters that certain of the missionaries should return to the field without delay. Of this number the following are eager to respond:

Rev. and Mrs. Edwin A. Beck, of Tiffin, Ohio.

Rev. and Mrs. Paul V. Taylor, of Easton, Penna.

Rev. and Mrs. Theophilus F. Hilgeman, of Archbold, Ohio.

Rev. and Mrs. Karl H. Beck, of Meyersdale, Pa.

Miss Erna Flatter, of Wausau, Wis.

Miss Sara E. Krick, of Reading, Pa.

The expenses for outfit and travel for these missionaries and their children will be approximately \$15,000. For the immediate repairs to the residences of the missionaries, the schools, the hospitals and the chapels, in order to enable them to resume their labors, will require at least \$15,000.

How to provide for these extra expenses with no available funds in the treasury, and at a time of the year when the income of the board is at its lowest, was a most serious problem. Action was taken instructing the officers of the board to acquaint the pastors and members with the situation in China and suggesting to them that they give one of the first new notes issued by the United States Treasury, to make possible the early return of ten missionaries to China, and thus enable them to spread abroad the gospel of Jesus Christ in the province of Hunan among thirty millions of people.

THE NEED IS URGENT. THE SAC-

RIFICE IS SMALL. THE REWARD WILL BE GREAT.

All contributions should be sent direct to the Board of Foreign Missions of the Reformed Church in the United States, 1505 Race street, Philadelphia, Pa.

Gratefully yours,

Charles E. Creitz, President,
Horace Ankeney, Vice-President,
Allen R. Bartholomew, Secretary,
Albert S. Bromer, Treasurer.

CHANGE OF ADDRESS

Rev. J. S. Heffner from Shiremanstown, Pa., to 2140 Market street, Camp Hill, Pa.
Rev. N. F. Peters from Slatington, Pa., to 1429 Palm street, Reading, Pa.

St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, observed holy communion July 7. The annual S. S. picnic will be held Aug. 7.

Rev. C. G. Bachman, of New Holland, Pa., received the degree of Master of Arts at the June commencement of the University of Pennsylvania. His major subject of study was sociology.

Much favorable comment has been aroused by the great series of interviews by Dr. Cotton now running in the "Messenger." These messages, from some of our most distinguished scientists, are well worth study.

"The open minded attitude — fearless facing of facts and courageous quest for reality in life, religious and social—has been to me one of the many alluring and rewarding features of our annual Spiritual Conference."—Henry H. Ranck, D.D., Washington, D. C.

St. John's Church, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, enjoyed their mid-summer communion on July 7. A capacity audience filled the auditorium and an exceptionally large percentage of the members gathered around the Lord's table.

The Vacation Bible School of First Church, Canton, O., Rev. R. W. Blemker, pastor, has an enrollment of 175, many denominations and nationalities being represented. The Men's Brotherhood held an outing on July 15.

Immanuel Church, Indianapolis, Ind., Rev. H. L. V. Shinn, pastor, held a special service on July 7 for the high school and college graduates of this year. Dr. A. V. Casselman preached the sermon and spoke to the men's S. S. class on July 14.

In the Lemasters, Pa., charge, Rev. R. S. Vandever, pastor, holy communion is being celebrated in each of the 4 Churches of the charge on each Sunday morning of July. The Lemaster's Church has been recently renovated for which work the sum of \$704 was contributed. Harvest Home services will be held in September.

During 8 summers, Dr. Rufus C. Zartman has conducted gospel services in Oak Orchard, Del., on Sunday afternoons, and these services will again be held under the auspices of the Central M. E. Church. Everybody is invited and made welcome at these services held at 2.30 o'clock.

In St. Paul's Church, Lancaster, Rev. T. A. Alspach, D.D., pastor, the summer supplies are: Dr. J. W. Meminger and Revs. H. S. Shelley, R. E. Leinbach, C. H. Ranck and W. S. Brendle. The pastor will spend the summer in the divinity school of the University of Chicago.

In Christ Church, Hagerstown, Md., Rev. Dr. Conrad Clever, pastor, the W. M. S. has organized a G. M. G., which starts out under splendid auspices. The Sunday School and Church sent 7 persons to summer schools. A leadership training class was also organized.

The "Messenger" calls special attention to an illuminating series of three articles on health, beginning in this issue. They are from the pen of an eminent Baptist clergyman, Dr. J. S. Kirtley, and will

be found to be wholesome reading in this warm weather.

First Church, Carlisle, Pa., Rev. R. E. Leinbach, pastor, set a new S. S. record for June with an average attendance of 339. July 4 was fittingly observed with a patriotic service. Holy communion was observed July 14. The S. S. picnic will be held July 25 at Hartzell's Park, Mt. Holly Springs.

Grace Church, Washington, D. C., Rev. Dr. Henry R. Ranck, pastor, will discontinue Sunday evening services until fall, and during August, which is the month of the pastor's vacation. Sunday School meets regularly throughout the summer. During August the adult classes will meet in the sanctuary to be taught by Dr. Meyer, Mr. McElroy and Mr. Hoffheins.

A good Methodist friend writes: "In sending the renewal of my subscription to the 'Messenger,' I want to say that I am still of the opinion that it is the best published, that is, the best of the ten publications I am taking." And we happen to know that some of the others he takes are very good.

The second annual D. V. B. S. was conducted in the Reformed Church in Bloomsburg, Pa., Rev. John C. Brumbach, pastor, June 24-July 12. The pastor was assisted by 10 volunteer teachers, and the sessions lasted from 9-11.30 A. M., daily. The total enrollment was 63, 50 of whom were present every session. 16 pupils were enrolled in the kindergarten; 23 in the primary department, and 24 in the junior dept.

St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, has issued a most artistic and helpful 1929 Year Book containing the officers and organizations, directory of members, financial statements, and records and activities for the year. There are also pictures of the Church, the Consistory and the new Leadership Camp near Huff's Church, Barto. Holy communion was observed June 13.

First Church, New Knoxville, O., Rev. L. H. Kunst, pastor, has just paid its sustentation fund quota of \$4,970 in full. This makes the 51st congregation that has paid its sustentation quota in full. Many other congregations are nearing the goal of paying their sustentation quotas in full, and by the end of 1929 we believe we can report many more congregations as having paid their quotas in full.

In Zion Church, Millersville, Pa., Rev. W. T. Brundick, pastor, 68 per cent of the congregation communed. The Bible School attendance during June was 526, as compared with 334 of last year. We appreciated the following, which appeared in the recent issue of "The Record": "For those who desire good summer literature there is nothing better than 'The Reformed Church Messenger.' Those who start reading 'The Messenger' during the summer months will want to continue through the year."

Prof. Paul H. Musser, Ph.D., son of the late Dr. Cyrus J. Musser, former editor of the "Messenger," has been appointed dean of the College of the University of Pennsylvania. Dr. Musser, who is 36, is a graduate of Mercersburg Academy and was for a year a student of Franklin and Marshall College. He has been teaching in the English department at the university since his graduation there in 1916. The "Messenger" felicitates him on this promotion, with its large opportunity for usefulness.

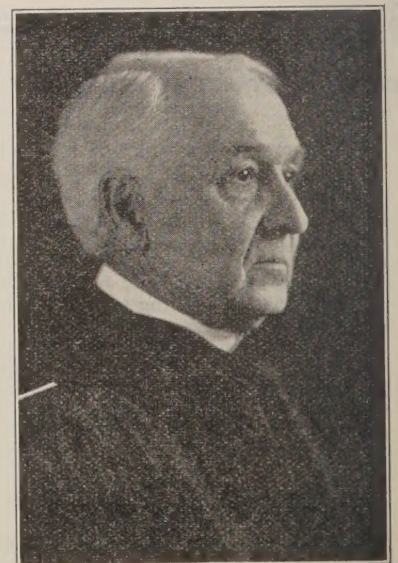
More than 300 persons attended a reception given in honor of Rev. and Mrs. Morris D. Slifer in the social room of our Church in Pennsburg, Pa. Rev. Mr. Slifer was recently installed as pastor of the charge, filling the vacancy which existed since the resignation of the late Rev. George W. Lutz. Addresses were given by Revs. W. U. Kistler, O. S. Kriebel, H.

H. Krauss, J. H. Willauer, C. M. DeLong, Frank D. Slifer, Charles Brown and E. S. Shelly. The room was beautifully decorated for the reception and selections were sung by the choir.

The Rev. Prof. G. D. Henderson of the Department of Church History, Aberdeen University, Scotland, who read a very excellent paper on Church Union at the convention of the Alliance of Reformed Churches throughout the World, which met in Boston, June 19-27, was the guest preacher at Christ Church, Philadelphia, Rev. Aaron R. Tosh, pastor, on June 30. The Scotch professor spoke of "God in the Quiet Place of Life." The message was one of rare beauty. Christ Church, in co-operation with several other Churches in the community, is conducting a vacation school for children of the 4-14 age group. This year the sessions are being held in the Central Congregational Church.

A pastor in the Synod of the Northwest is kind enough to write: "I just finished reading 'The Messenger,' and as usual, I was delighted and instructed and comforted and disturbed (by new problems and old problems in new dress). I should not like to lose the company of 'The Messenger' and the 'Christian Century.' Both humble me and then hold out some hope in phrase or article or life that challenges me to want to be more than I am. Alas, for me, the repeated challenges do not seem to evoke sufficient action on my part, and then, next week I'm humbled again. But thank you anyway."

Jesus was a master-teacher and physician. Many regard him as having been also a master-poet and artist. Much has been written concerning Jesus' attitude toward truth, but not so much concerning His interest in, and appreciation of, the beauty of His Father's world. As professor of New Testament Science for many years, Dr. John C. Bowman is well known as a scholar. With his rich cultural background, his wide experience of life and his own native love of beauty, he is well qualified to interpret the aesthetic side of Jesus' nature. He will present a paper on "Jesus' Relation to the Beautiful" at the Spiritual Conference on Wednesday morning, July 31. Dr. Bowman has crossed the ocean so often, that he has been called an "irrepressible globe trotter." He has recently returned from a world cruise and comes to the conference with a new enthusiasm for his subject.



Dr. John C. Bowman

President Emeritus of the Theological Seminary, who will speak at the Spiritual Conference on "The Relation of Jesus to the Beautiful."

Valentine Ziegler, veteran teacher in St. Mark's Sunday School, Reading, Pa., Rev. Gustav R. Poetter, pastor, entertained his class of young men at his summer home at Ridgewood, near Reading, June 22. Games of volley ball, baseball, quarts, etc., were enjoyed, as well as a feast of good things to eat, a la Berks County. On Monday night, July 1, the Consistory was dined by Elder Simon P. Stoudt, at the new and beautiful Reading R. R. Y. M. C. A. The business meeting of the month was held with a 100 per cent attendance. The enrollment of the D. V. B. S., at the beginning of the second week, was 116. Mr. Burt Behrens, middler in our theological seminary, is the director. June 25, Rev. Mr. Poetter preached at St. John's Church, Martinsburg, Pa., in connection with its 125th anniversary.

At the Spiritual Conference, Lancaster, Tuesday morning, July 30, Rev. Karl H. Beck will present a paper on "Building the Kingdom of God Into Race Relationships." This is undoubtedly one of the most vital problems confronting the minds of Christian statesmen of the world today. Mr. Beck is admirably fitted to discuss this question in view of his thirteen years of service as an American missionary to China. He was stationed at Shenchow, Hunan, and engaged in educational work in the Eastview Schools. The training of rural teachers and agricultural extension work were his specialties. He had the most thrilling and heart-rending experiences as a famine relief worker for one year, coming into sympathetic touch with thousands of unfortunates. Another rare experience was his capture by Chinese bandits by whom he was held for half a month. Since his return in 1927, Mr. Beck has served as pastor of the Wilhelm Charge, Meyersdale, Pa.



The Rev. Karl H. Beck

"Old Home Day" was celebrated July 14 at St. Peter's Church, West Pikeland, Chester County, Pa., the Rev. Lloyd M. Knoll, pastor. Rev. Dr. H. W. Kochenderfer preached the edifying morning sermon, and the "Old Home" service at 2 P. M. brought friends and well-wishers to this old Church on the hill from various sections. Mr. W. A. Dunmore, elder and S. S. superintendent, gave an address of welcome, to which response was ably made by Miss Lizzie Tustin, of Phoenixville. Dr. Ambrose Herman, of Lansdale, gave interesting reminiscences of his great grandfather, Dr. Frederick Lebrecht Herman, who was one of the pioneer preachers of that section. The address of the day was made by Dr. Paul S. Leinbach, editor of the "Messenger." Other clergymen to take part were: Revs. Theo. Brown

Williams, H. S. Replogle, J. G. Kerschner and W. E. Bushong. It was a most interesting historical occasion for Pastor Knoll and his people.

"I consider the Spiritual Conference the most helpful conference I attend anywhere throughout the year. I appreciate especially the general discussions which greatly stimulate me mentally and spiritually. Moreover, the fellowship is always delightful."—Rev. William F. Kosman, D.D., Allentown, Pa.

On Wednesday evening, July 31, at the Spiritual Conference, Lancaster, Rev. David Dunn will discuss the question, "How Can Our Capitalistic Order of Society be Christianized?" Before a new order can come into the world the way must be opened for Jesus to come into all the social relationships of human life and determine the ethics and spirit in which those relationships are to be fulfilled. It will be as difficult to put an end to economic exploitation, with its greed, injustice and cruelty, as to wipe out racial discrimination, with its bigotry, prejudice and hatred. Indeed, there are those who doubt the ability of Christianity to transform prevailing racial and economic conditions, and despair of the future of civilization. Must the modern disciples of Jesus view the prevailing paganism in race and economic relationships with resignation? Mr. Dunn is one of our socially-minded ministers, possessing prophetic insight and spiritual idealism, with the courage to face facts and the power to state them clearly. The conference will provide a forum for the presentation of viewpoints, whether those of clashing protagonists or of friendly allies.

In the Stoyestown, Pa., Charge, Rev. William H. Snyder, pastor, the June communion services were largely attended in the 3 Churches, especially so in the Mt. Tabor Church, where 95 per cent of the total membership communed. The offerings were larger than those for a number of years. A number of people communed for the first time since the beginning of the present pastorate, 6½ years ago. The Children's Day services were of exceptional character and reception. The second annual community D. V. B. S. was held in the high school from June 17-27. One hundred sixteen was the enrollment and the attendance almost perfect. Eight volunteer teachers gave their interested assistance to the 2 pastors concerned. The graduation exercises were excellent, and the very large audience evinced their approval and continued cooperation for the future in this most important part of Kingdom work. The spirit of acceptance is very evident over the charge as to the actions passed by the General Synod, and they hail with great joy, among a number of other actions, women's rights, the mergers and the fixing of Dec. 31 as the close of the fiscal year of the Church judicatories. The members expect to pay seven-twelfths of the present Apportionment by Dec. 31, and begin the new Apportionment with Jan. 1, 1930.

The congregation and friends of Trinity Church, West Hollywood, Calif., tendered their pastor, Rev. M. M. Noacker, and his family, a farewell reception on Tuesday evening, July 2. The Sunday School room was beautifully decorated, and a fitting and delightfully interesting program was rendered, consisting of addresses, musical numbers and select readings by talent from the 3 Reformed Churches of Los Angeles and vicinity: First, Hungarian and Trinity. The pastors from the Japanese and Hungarian Reformed Churches were present and brought greetings from their respective congregations. Following the program, Mr. G. J. Peck, one of the deacons and a charter member of Trinity Church, presented to the pastor, on behalf of the congregation and friends, a gold coin of good size. Mrs. Noacker and the daughter, Elizabeth, also received hand-

some gifts as token of love and esteem. After a period of delightful social fellowship, refreshments were served by the ladies of the Church to more than 100 guests gathered at this farewell occasion from the community and the several Reformed Churches. Rev. Mr. Noacker and family expect to leave soon for Salisbury, N. C., where their daughter will enter Catawba College next September. After almost 7 years of untiring service on the part of the pastor and his family, they are leaving with the hearty good wishes and prayers of the congregation and friends for their future well-being and success.

In a pretty home wedding, beautiful in its simplicity, the Rev. Ben M. Herbster, pastor of the Corinth Boulevard Church, Dayton, O., and Miss M. Elizabeth Beam were united in marriage at 11 A. M., June 25, by Rev. Prof. Henry L. Beam, an uncle of the bride. The ceremony was performed at the home of the bride's parents, Dr. and Mrs. J. Albert Beam, 174 Greenfield street, with relatives and a few intimate friends as guests. The Rev. Dr. S. Z. Beam, grandfather of the bride, was to have assisted in the service, but was unable to do so because of ill health. Miss Louise Beam, the bride's cousin, played the wedding march from Mendelssohn as the bridal party entered the living room for the service. The bride was charming in white chiffon, while her sister, Miss Ruth Beam, as bridesmaid, was attired in pale pink satin. Paul Selz, of Dayton, a classmate of the groom, was his attendant, and Master Richard Winter, the groom's nephew, was ring bearer, the double ring ceremony being used. Both bride and groom were classmates at Heidelberg College, where each received the A.B. degree in 1926. Mr. Herbster was graduated this spring from the Central Theological Seminary at Dayton. He is the son of Mr. and Mrs. R. W. Herbster, Prospect, Ohio, well known throughout the Reformed Church. The bride has been a teacher in the high school at Prospect since her graduation.

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Line Mountain, Pa., charge, Rev. James E. Beam, pastor, held out-of-doors services at 10 A. M., 2:30 P. M., and 7 P. M. on Sunday, July 7, in Paul's Grove. Dr. J. Rauch Stein was the guest minister. He preached 3 timely sermons on "Outlawing War," "Our Reformed Church Program" and "The Ascending Life." An orchestra of 9 members led by Mr. David Osman and a choir of 47 voices led by Mr. H. F. Diehl, with Mrs. Diehl at the piano, were in charge of the music. The Sunday School held its session in advance of the morning worship led by Supt. M. S. Masser. The Young People recited choice passages of scripture. Miss Ruby Diehl, a student of Catawba College and Mr. Fred Wentzel, a former public school teacher, made excellent addresses. Men of the Consistory reported that 200 people were present in the morning, about 350 in the afternoon, and over 400 in the evening. These open air services in a neighboring grove have become an attractive part of the summer worship program during recent years in the Line Mountain Charge. Rev. and Mrs. Beam are laboring with perseverance and patience to make this charge one of the most progressive in the Classis and are held in high esteem by the Consistory and the community. Last year this charge succeeded in raising 82 per cent of its Apportionment and they are now laying their plans to secure the entire 100 per cent for 1929-1930.

"There is no substitute for the fellowship of kindred minds at the Spiritual Conference at Lancaster. The programs improve each year, to suit a world which is ever growing better. A grievous mistake it is for any of us to excuse ourselves. It is a paramount duty we owe ourselves and our congregations to attend."—Rev. G. R. Poetter, Reading, Pa.

Grace Church, Hanover, Pa., Rev. W. S. Harman, pastor, united with the other Reformed Churches of the city in the program for the D. V. B. S. The total enrollment was 137, with an average attendance of 98. The closely graded plan was followed throughout. Each week a hymn was made the basis for the worship period. The craft work was illustrative of the lessons studied and each department worked out a project on the general subjects studied. The beginners stressed the "Home" and "God's Creatures," made miniature homes and furniture and posters; the primary children built model sheep folds with pastures; the juniors and intermediates made maps. A course of needlework was given the girls of the department. The teachers and helpers were all paid and the offerings given paid for the supplies. The school was of 3 weeks duration and the 12 teachers contributed to the interest which kept the attendance regular in spite of warm weather. One of the interesting features of the closing exercises was a story-telling period suggested and put on by a group of boys. Another class gave a dramatization of the scene of Jacob's deception of his father. A third feature was the dramatic presentation of the hymn "Nearer My God to Thee" by a group of intermediate girls. During the summer months the morning services are being held at 8 o'clock and S. S. at 9:10 A. M. It is very gratifying to find a large audience waiting at the early morning hour ready to enter into worship. On the evening of June 23 the Harmonica Band of 30 members have a concert in connection with the service.

The 12th annual Missionary Conference of the Classis of North Carolina will be held at Catawba College, Salisbury, N. C., July 20-26. The program will open Saturday evening, July 20, 7 o'clock, with a vesper service, followed by an address by Dr. E. R. Hoke. On Sunday, Dr. Frederick C. Seitz will preach at 11 A. M.; Dr. Francis C. Ansecomb will preach at 3 P. M., and Rev. Milso S. Hinckle at 8 P. M. The daily program will include morning pray-

ers, 7:15, in charge of Rev. J. A. Palmer; Breakfast; 8 o'clock, Bible Study, Dr. F. C. Seitz; Course in Religious Education, Rev. W. C. Lyerly; 8:55-9:45, Mission Study Hour; Adults, Rev. J. C. Peeler, Mrs. Lee A. Peeler; Young People, Rev. W. R. Shaffer; Juniors, Miss Mildred Suther, Mrs. Herbert Coble; 10:10-11, Group conferences with Dr. Seitz, Mrs. C. C. Waggoner and Rev. W. R. Shaffer; 11:05-11:55, Course in Religious Education, Rev. W. C. Lyerly. Studies in Christian Relationships will be given by Rev. Milton Whitener, Dr. H. A. M. Holshouser, Revs. H. A. Welker, F. S. Bromer and George Longaker, D.D. The recreation period from 3-5 will be in charge of Rev. B. J. Peeler. The vesper services will be on the subject, "Great Questions," and the addresses will be made by Revs. L. A. Peeler, C. W. Warlick, A. C. Peeler, Sidney C. Safrin and Roy Whisenhunt. At the platform meetings following the vespers, Revs. Dr. E. R. Hoke, M. S. Hinckle, Dr. J. C. Leonard, Dr. Luther Little, and Dr. F. C. Seitz will make addresses. On Thursday evening a pagant will be presented. Rev. H. A. Welker is the conference song leader. The conference committee is as follows: Rev. H. A. Feserman, Greensboro, N. C., chairman; Rev. A. D. Leonard, Lexington, N. C., secretary-treasurer; Mrs. C. C. Waggoner, Mrs. Shuford Peeler and Rev. B. J. Peeler.

After suffering a nervous breakdown early in March, the Rev. C. E. Rupp, pastor of the Dallastown, Pa., Charge, returned to his work on June 16. Morning worship only will be held in St. Paul's Church until the opening of the fall season. For 13 weeks the pulpit was ably filled by the Rev. E. T. Rhodes, York, who performed the various functions of the ministry. Besides the regular services, Rev. Mr. Rhodes conducted the preparatory communion and confirmation services during the Easter season, as well as several funerals. He also preached the baccalaureate sermon to the graduating class of the local high school and the annual memorial sermon to the Dallastown firemen. His work was much appreciated. Special services conducted by the various Sunday School classes were held on the 5 Sunday evenings of June, the first by the class taught by Mrs. C. E. Rupp, the address being given by Mrs. M. R. Flemming on "My Trip to the Holy Land." Children's Day was held June 9. The service June 16 was under the auspices of the class taught by Mrs. Cora Kinard. The message was brought by Mrs. Oliver K. Maurer. Sunday evening, June 23, Mr. Oram Reachard, cashier of the local First National Bank, delivered the address, the Young Men's Bible Class conducting the service. The final meeting was in charge of the young ladies' class, who had for their speaker Mr. Harry W. Deitz, president of the York County S. S. Association. All of these services were well rendered and appreciated by large congregations. St. Paul's has joined with the other Protestant Churches in holding union services during the Sunday evenings of July and August, being held in the several Churches with out-of-town ministers bringing the messages. St. John's Church, Blymire, recently completed improvements to the road leading from the main highway to the Church, at a cost of about \$600. A well equipped kitchen has recently been added to this historic Church, now in its 171st year of activity. Holy communion will be observed in the Church on Aug. 4. The pastor hopes for an uninterrupted summer season.

Rev. Dr. Neri F. Peters, after serving his congregation in St. John's Church, Slatington, Pa., with unswerving zeal for a period of 43 years, tendered his resignation recently, because of ill health. In the course of his life Dr. Peters was ever acquiring knowledge and received numerous degrees for his high attainments in the

field of theology. Dr. Peters is a native of North Whitehall Township, Lehigh Co., having been born near Unionville, May 19, 1857. After serving an apprenticeship to a cabinetmaker, and working at the trade, he received a teacher's certificate and taught school until 6 months later, when he moved to Great Bend, Kans., where he was chosen deputy treasurer of Barton County, Kans. He later entered the law department of the Iowa State University, graduating from that institution on June 21, 1891. After 3 years' additional study he was graduated from the theological seminary then located at Tiffin, Ohio, May 24, 1884. Before coming to Slatington, Dr. Peters served a pastorate in the Orbisonia Charge, Huntingdon County. During the 43 years of his present pastorate he has built up a membership of 734 communicants, 276 subscribing members, and 400 unconfirmed members. He has had 1,427 baptisms, 524 marriages, 707 funerals and received 2,611 people into the Church. He has preached approximately 6,707 sermons and made approximately 20,000 calls. It is with deep feeling of regret that the Church receives Dr. Peter's resignation, and in choosing his successor the congregation tendered a call to Rev. R. Maxwell Paine, of Lebanon, who filled St. John's pulpit as assistant pastor during Dr. Peters' recent illness. Dr. and Mrs. Peters are spending the season with Prof. and Mrs. William Fink, of Reading.

The pastor, Rev. L. A. Peeler, and people of the Kannapolis, N. C., charge, have been very busily engaged during the summer months thus far. One of the best Children's Day programs ever rendered at St. John's was given on the night of June 30. This service was prepared by a committee consisting of Mrs. L. A. Peeler, Mrs. Robt. Dayvault and Miss Willette Barger. In addition to the program rendered by the children, Miss Hilda Cook, of the Keller congregation, made a fine address. Children's Day program was rendered at St. Paul's on Sunday, July 14, at 11 A. M. Although St. Paul's had only a small group of children, their special exercises are always good. This year was no exception to that rule. The program was prepared by Misses Mabel McKnight and Elsie Deal. A successful D. V. B. S. was held at St. John's during the first part of July. The enrollment passed the 80 mark and the average attendance was about 70. The pastor taught the intermediate group; Mrs. L. A. Peeler taught the junior group; Mrs. Leo McCombs taught the primary group, and Miss Della Peeler taught the beginners' group. On June 21 the pastor married Miss Lillian Brantley and Mr. Leon Winecoff, both of Kannapolis. Miss Brantley is the daughter of Mr. and Mrs. J. A. Brantley and is a member of the Keller Church. Mr. and Mrs. Winecoff will make their home in Kannapolis, where Mr. Winecoff is engaged with his father in business. On June 30, Miss Ovela Overcash became the bride of Mr. Henry Fincher. The ceremony was performed at the Reformed parsonage at 8 A. M. Miss Overcash is the youngest daughter of Mr. and Mrs. D. H. Overcash and has lived in Kannapolis all her life. Mr. Fincher comes from Monroe, but has been associated with his brother in the grocery business in Kannapolis for several years. This young couple will make their home, at present, with the bride's parents in North Kannapolis. Mr. Leo McCombs, a deacon of the St. John's congregation, was operated on for appendicitis in the Salisbury Hospital, July 10. He took sick rather suddenly and was immediately carried to the hospital and operated on. He is doing nicely at this writing. The pastor will attend a meeting of Potomac's Board of Education at York, Pa., July 17. He also expects to attend the Pen Mar Reformed Reunion at Pen Mar, Pa., on July 18.

(Additional News in Brief on page 19)



Rev. Dr. George L. Roth, of Somerset, Pa., who will preside at the banquet at the Spiritual Conference in Lancaster.

"The value of the Spiritual Conference at Lancaster lies in the open and frank discussions of vital subjects by a school of prophets and the happy fellowship in which new friendships are formed and old ones renewed."—Rev. Paul R. Pontius, Lehigh, Pa.

Don't wait until the last minute to write for reservation of room at F. and M. Academy to Dr. E. M. Hartman.

THE COLLEGEVILLE SUMMER ASSEMBLY

International and Interdenominational
One of the purposes of the Collegeville

Summer Assembly which opens at Ursinus College, August 5, and continues for one week, is to advance the cause of understanding and good-will between people hitherto divided in both State and Church. This effort to promote international and inter-Church unity is made wholly in the field of religion. The assembly holds that in the gospel of Christ are to be found the keys to peace and cooperation and in the fellowship of Christian believers is realized the highest type of human brotherhood. Thus the Collegeville Assembly aims to solve incidentally some of the greatest problems of our day by fixing the thought and affections of people gathered from different nations and different denominations on the life and teachings of Jesus Christ.

Persons attending the assembly from Pennsylvania and adjacent states will find few speakers whom they have ever heard before. From widely separated portions of the earth come men of deep Christian conviction and demonstrated ability and influence to unite in a fellowship of common worship and cooperative effort to interpret the Divine will as revealed in Christ.



Rev. R. E. Wilhelm

and the Rev. Paul M. Limbert, professor of religion in Franklin and Marshall Col-

lege, who will deliver two addresses on assembly Sunday. Mr. Wilhelm won distinction as a vocalist while a student in Ursinus College and has much experience as a chorister. He conducted the singing at last summer's assembly. Prof. Limbert is recognized as an earnest and scholarly teacher of the Christian religion.

The officers of the assembly point out that the way to get real and permanent help is to come for the opening service and remain until the final benediction has been pronounced. The attendant should completely identify himself with the assembly and become a vital part of it. One in this position unconsciously contributes to the spirit of the whole body and aids in attaining its objectives. Yet to those to whom full attendance is impossible, assurance is given that presence at a single session will yield positive impulses toward a broader outlook and a higher standard of life.

The assembly is for all Christians—ministers and lay-workers, men and women, individuals and families without respect to denomination. The physical appointments are those of a well-conducted summer hotel and the facilities for worship and recreation are all that could be desired. The cost to the attendant is less than half of what is represented in overhead and outlay. The Collegeville Assembly is nothing less than a great achievement in Christian philanthropy. It welcomes every attendant in the spirit of Christian charity and international goodwill.

—George L. Omwake, Chairman.

HOME AND YOUNG FOLKS

How Shall I Invest My Life?

By Elsie M. Brillheart, Hampstead, Md.

Second Prize winning Essay in Group D (18-21 years) in the 1929 Stewardship Essay and Poster Contest

Money, if invested in properly regulated banking institutions, will bring goodly returns, and so, if our life, which is the most valuable asset we have, is properly invested in God's great institution, the world, it will bring fruitful profits.

I can best invest my life by praying to God for guidance and help, by going into a partnership with Him, by recognizing my obligation, by sincere consecration and self-sacrifice, and by grasping all the opportunities that are offered to me.

Do I pray to God for help and guidance? I must set apart a portion of my time for communion with my Heavenly Father. I must let God speak to me through His word. I must talk to God in prayer. Our Lord Himself spent many hours out in the open fields praying. If Jesus needed to pray, how much more do we need to give prayer a place in our lives? Martin Luther in his busiest hours, always, found

time to pray. Some business men find time to pray before going to their offices. College students find prayer in their regular chapel service. High school and grammar grade students pray in their opening exercises, thus beginning the day right. Each one needs to develop the habit of spontaneous praying at various intervals throughout the day. There are many interests to take a place in the life of a young person; hence, we cannot allow play and folly to have sway over the spiritual things of Life.

If I want to invest my life, so as to gain the most, I must study, plan, and think deeply into the matter. When I invest my life, I want to put it into the care of a worthy trust; there is none other than the trust of God. A trust in God's care means a partnership with Him, we share a mutual relationship. In true partnership, the partners pool their resources. One does not contribute everything, the other nothing, but both give their resources of personality, energy, time, money, influence, and effort. Life itself is put into the undertaking. The Master offers to me Jesus, as an example of a true partner.

A man wishes to build a home for his family. He cannot build until he has the blueprint, and all plans are carefully thought out; he must lay the foundation,

and then build the frame. So must we plan our lives. When shall I make my blueprint? I shall have to gather essential materials at once, or the foundation of my life, the whole-upbuilding will be hindered.

Since God has given me my life, it is my duty to Him to make the best out of it. I can only do this with thorough preparation, well worked out plans, through study, observation, and with a keen knowledge of God. I must neither neglect my opportunities nor bury my talent. It is necessary that I recognize the urgency of my trust and the value of time.

If we want to invest our lives, we must die to live. We must burn to give light to the world, or to give forth the odor of incense to God's praise. We cannot save ourselves and at the same time make anything worthy of our life, or be in any deep and true sense an honor to God and a blessing to the world. God gave me my life. I shall be His steward and make the very best out of it by giving my all to Him. Anciently, a man brought a lamb and presented it to God, laid it on the altar, to be consumed by God's fire. In like manner, we are to present our bodies. The first thing is not to be a worker, a preacher, a savior of souls; the very first thing in a Christian life is to present one's

THE JULY BOOK

As the July book the Editorial Committee of the
RELIGIOUS BOOK CLUB
has selected

THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY

BY JOHN BAILLIE

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FROM

Publication and Sunday School Board
of the Reformed Church
1505 Race Street, Philadelphia, Pa.

self to God, to lay one's self on the altar. I need to understand this. It is easier to talk and work for Christ than to give Him a heart. But the heart must be first, else even the largest gifts and services are not acceptable. We should do everything for God's eye and according to the principles of righteousness. The consecrated mechanic must put absolute truth into every piece of work he does. The consecrated business man must conduct his business on the principles of divine righteousness. The consecrated millionaire must get his money on God's altar, so that every dollar of it shall do business for God, blessing the world. The consecrated housekeeper must keep her home so sweet and so tidy and beautiful all the days, that she would never be ashamed for her Master to come in without warning to be her guest. That is when we present ourselves to God as a living sacrifice, we are to be God's in every part and in every phase of our life, wherever we go, whatever we do.

Many doors of opportunity are opened to us. In a true Christian home comes a fine opportunity to display a very holy atmosphere. In school and in friendship, we often allow opportunities to pass that would be of endless value to us. The young Christian, then, should try so to live as to fulfill God's purpose. He should see life from two points of view: from that of the Giver of Life, and from that of the one who must carry out the divine purpose himself. If I want to do my best for my Master, I must seek out his intended plan and then carry it out to the best of my ability. The practice of stewardship is a means toward the discovery of His will. "In all thy way acknowledge Him"—that is stewardship—"and He shall direct thy paths." If we are faithful stewards, doing His will whenever we know what it is, we can surely trust Him to lead us in the way He wants us to take. Many fields of service are open to young men and women. Foreign fields, home fields, the Christian ministry, and many others offer places for the young men and women of today. These are only a few of the opportunities of "Christian Work." A thousand doors are open for presenting Jesus Christ, through words and life, to a needy world. "Life is not a diamond, but a seed, with possibilities and endless growth."

A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. A flower cannot sing bird-songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like a star in your peaceful shining, and many will thank God for your life. Be like the flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless the world than many who talk incessantly. The living sacrifice does not always mean active work.

The best way in which I can invest my life is to give it whole-heartedly to the

advancement of God's kingdom here on earth.

"If you can't be a highway, then just be a trail,
If you can't be a sun, be a star,
It isn't by size that you win or you fail—
Be the best of whatever you are."

The Family Altar

By the Rev. John C. Gekeler

HELP FOR WEEK OF JULY 22-28

Practical Thought: Faith produces courage.

Memory Hymn: "Jesus, Saviour, Pilot Me," New Reformed Church Hymnal, 328.

Monday—Daniel Taken to Babylon.

Daniel 1:1-9.

To Daniel his deportation could appear only as a calamity. In Jehovah's great plan it was a promotion to a place of opportunity. "Man's extremity is God's opportunity." God by the alchemy of grace can transmute the lead of disaster into the gold of advancement. Much depends upon our reaction to adverse circumstances whether they shall harm us. Daniel never permitted the difficulties of his situation and environment to unseat his faith. He remained loyal to his God. The staunchness of his faith in all likelihood gave strength to his companions.

Prayer: Forbid, dear Lord, that at any time we should be either ashamed of Thee or lose faith in Thee. As we believe in Thee may our hearts be filled with a great loyalty to Thee. Amen.

Tuesday—Daniel's Temperate Living.

Daniel 1:10-20.

Daniel got a greater thrill in clean living, and one moreover enduring. Every facility for dissipation was at hand, but he refused to use them. There is a fun in doing right that the wrong doer never knows. Four Chicago youths started out one night to "have a high time." They had the inevitable auto. Next they got liquor at a house close by the grade school where one of the girls was a pupil. Dancing until three o'clock in the morning, more liquor. Reckless driving; a mania to pass the other car; too high a speed to turn a corner; an overturned car in a ditch; the driver pinned beneath and smothered to death. There is always some kind of a collapse before riotous livers, even if nothing so tragic as that may result. Temperate living is safe living.

Prayer: Dear Father, may we accept the warnings placed upon every hand against intemperate living. As children of Thine, made in Thy image, we would do all things to Thy glory. To this end we seek Thy aid. Amen.

Wednesday—Daniel Praying for Understanding. Dan. 9:15-23.

Jesus said, "I am the way, the truth, and the life." Since, then, He is the source of wisdom is it not a sensible thing to pray for understanding? One step toward Daniel's acquiring insight into the issues of his time was a vicarious repentance of its sins. Do not the following sins of today call for such repentance on our part? Will not a genuine sorrow for them lead us to remove them? "Within a period of 33 years, 4,388 people were lynched; divorce has increased faster here than in any other country; there are 15,000 suicides a year in the United States; the number of murders in a single city has passed the 500 mark; the papers tell of episodes growing out of race hatreds." The black picture might easily be enlarged.

Prayer: In shame, we bow our heads, O God, because of the sins of our day. Help

us to recognize the wrong that we may labor to remove it. Help us to fill the heart with the love that shall crowd out all evil emotions and desires. Amen.

Thursday—Daniel Interpreting the King's Dream. Dan. 2:36-45.

Daniel saw in the challenge to interpret the king's dream an opportunity to bear testimony to the God of his fathers. He disclaimed any ability, except as it was given him. The spirit of humility is one of the elements of strength in Daniel. There is no human reason why this should give strength. Neither is there any reasonable explanation for the Kingdom of Jesus and for His Church apart from the Divine. The stone that broke the brass and iron, the clay and silver and gold "was cut out of the mountain without hands." We may hasten the "stone" in its course, though we may not prevent its onward roll. By giving Christ full sway in our lives His Kingdom comes. Of His Kingdom there shall be no end.

Prayer: We bow in wonder before Thee, O Christ, and hail Thee King. Thou art Divine; the Son of the ever living God. Enter our lives with Thy power and crush out all that would hinder Thy progress. Amen.

Friday—Daniel Honored. Dan. 2:46-49.

Efficiency and fidelity are the secrets of Daniel's rise from the post of pupil to chief magistrate. He achieved wisdom because he feared God and was faithful in fulfilling duty. Dr. Jowett has told of certain English cities where the children were found to have bones deficient in lime. "Their limbs were threaded with bending gristle rather than with firm and well-knit bone. The water they drank was too soft, lacking lime which goes to the making of bone. Aye, and in the Christian life, when the bones are too soft and gristly, or when the backbone is altogether wanting, the cause may frequently be found in too soft a water supply, in the ignoring of the hard and severer elements of Christian truth." Daniel knew what duty meant. He was, therefore, capable of promotion. God honored him at the hands of the king because he (Daniel) had honored Him.

Prayer: Give us the Daniel spirit, O God. Like him we would serve Thee in all fidelity, not because of any gain, but because Thou art Thou. Amen.

Saturday—The Last Times Foreseen.

Daniel 7:9-14.

The Kingdom of God is unlike anything man knows, or can describe. In Daniel's visions the great contrasts between earth's kingdoms and the Kingdom of Heaven is clearly indicated. To describe what he saw, he had necessarily to use material terms. But the Kingdom of God is not material. It is spiritual. He who reigns over it is The Ancient of Days; God is eternal. Countless multitudes through all ages have worshiped Him, these Daniel saw. If what God's chosen ones have been permitted to see of His wonders and glories is so indescribable, what will not the reality be! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

Prayer: We thank Thee, O Saviour, for the assurance that some day we shall be with Thee. We shall see Thee! Until then, help us to be faithful in whatsoever is committed to us. Pardon our failures. Amen.

Sunday—Jehovah Our Refuge. Psalm 46.

"Thou layest Thy hand on the fluttering heart

And sayest, 'Be still!'

The shadows and silence are only a part
Of Thy sweet will,

Thy Presence is with me, and where
Thou art
I fear no ill."

—Frances Ridley Havergal.

Prayer: In troubled days, O God, we find strange peace in Thee. Thou art, indeed, a refuge and a peace. Like weary children, we come to Thee. Deliver us from the fears that haunt. In Thy grace may we find strength to wait and to labor patiently for Thee. O, Lord of Hosts be our Refuge from all the storms that beat upon us. In the sweet Name of Jesus, we pray. Amen.

Puzzle Box

ANSWERS TO—LOGOMACHY, No. 2

1. Chard; 2. Spinach; 3. Lettuce; 4. Endive; 5. Peppers; 6. Cabbage; 7. Tomato; 8. Rhubarb; 9. Pumpkin; 10. Rutabaga; 11. Turnip; 12. Asparagus.

PUT ON A "MIT" TO CATCH THESE

1. To confess or acknowledge.
2. When you yield.
3. You now settle your account.
4. To release from slavery.
5. What the judge often does.
6. To resign or abdicate.
7. When you give your consent.
8. To send forth.
9. He lives all alone.
10. Do not include this one.
11. When you send it.
12. To cease for a time.
13. Here is the top.
14. And here is the end.

—A. M. S.

Birthday Greetings

By Alliene S. De Chant

It was lunch time out in Dayton, Ohio, but your Birthday Lady wasn't hungry, and so I went into a corner drug store near the "Y," and ordered a chocolate milk shake. A young fellow waited on me. He was about as young as my country preacher brother was when he "slung" sodas behind a Hanover, Pa., counter—about as young as Joseph H. Apple, Jr., our Massanutten Academy graduate, whose summer soda clerking in Frederick, Md., will help him go to Franklin and Marshall College this fall. Then, too, this Dayton clerk had a "dapper Dan" appearance. His uniform was clean and starched; his collar set just right, and he hadn't tied his necktie on the way downstairs, to breakfast. But it was his jauntiness I liked best. Even his tri-corned cap had an air about it! And the gestures he used while preparing my order, were a delight to watch. And while I was sipping what he had prepared for me, I couldn't resist telling him how much I admired the air he had about him. "Oh! It makes things easier if you have a swing to 'em!" was his reply. "If you have a swing to 'em!"—that's the secret, isn't it? And so, and so, my soda-clerks-to-be, let's keep on "havin' a swing to 'em" no matter how narrow the space behind the counter, how difficult the job, how long the hours; and life will be the happier, not only for us, but for all those whom we serve. . . . And soda-clerking "with a swing to it" spells college, doesn't it?

P. S. Watch for a surprise next week—an Indianapolis surprise with a photograph!

P. S. 2. "I recognized your knoeck," said Miss Humphreys to me, yesterday, when I made a pop-call on her in Dr. Leinbach's office. Nice of her, wasn't it? And the words had a kind of "swing to 'em!"

P. S. 3. Sh! But I'm not 60 inches short—I'm SEVENTY!

APPRECIATION DAY

(Written for the special service in Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor, in appreciation of the aged members of the parish.)

Oh, you who have traveled close to the Sunset Gates
And, looking back, cannot return again,
Let youth have dreams; but age, accomplishment—
For fires of years will try the hearts of men.

All life is but an upward way to God,
And you have reached a higher, nobler place;
And down the years we catch an echo-flame
Of hopes built up on tears—and still we trace

Dim mortal longings for the better things—
Things never reached upon a lowly earth—
And thus you strive to do the best you might
To prove a God that teaches truer worth.

Oh, you who sigh the pass of swifter years
And think that youth is all the world can see—
We know the toil behind a house of stone,
We know the selfless love that has set free

The House of God—we know the service given
Some other one might come to closer love
And fellowship with Him—we feel the wordless all
You gave through us to that Divine above.

We sing the reverence song before your doors;
Oh, may we carry on the torch you give,
So brilliant burning! Let us not forget
You who have done so much that we might live.

—Natalie Gehraan.

TUNING IN

By Rose Brooks

Bob Farwell twirled the knob on the radio set swiftly, impatiently, and at full force. A woman's voice, shouting instructions about the flakiness of biscuits, was cut short. A man's voice bellowed gardening instructions, and was cut off in the middle of a roar to let a squeaky child's voice make a futile attempt to spell rhinoceros.

"Bunk!" muttered Bob, glum as a thunderbolt. He snapped off the radio and slumped into the depths of a chair. "Always the same old howls. Thought the radio was going to be some fun."

"It is," said David, blowing in, cheerful as a sea breeze, in time to hear Bob's complaint. "All you've got to do is tune in on what you want."

"What I want! I have to take what I get, don't I? Do I make the radio programs?"

David, not so much as listening to his older brother's fussing, was sitting in

front of the radio, turning the knob slowly, hair by hair.

"Nothing there," said Bob. "I tried 'em all."

"No, you didn't," said David. "Not by a long shot. You never do. Keep still a minute, will you, Bob? This set's a wizard, if you've got a little patience for sharp tuning."

David, it soon appeared, did have the patience necessary for sharp tuning, and presently a violin, played by a master hand, rewarded his efforts.

"Like it?" he asked affably.

"It's all right," admitted Bob grudgingly. "Bet you can't get anything else, though, except my howlers."

"What do you let 'em howl for?" demanded David indignantly. "You ought to know enough to run a prize set like this so it sounds right." As he spoke, he reluctantly cut short the violin playing, and slowly, carefully turned the knob till a military band played a march calculated to cheer the gloomiest feelings.

"How's that?" demanded David. "All you've got to do is tune in. The stuff's there, either kind you want."

Mother, resting on a couch on the porch, smiled into the summer dusk, and sighed as she smiled. The smile was, as usual, for David. The sigh, as usual, was for Bob.

"What does make them so different?" she thought. "It isn't training, because hasn't one had just as much home and training as the other? David has the secret, bless him, that makes the whole world a sunny place, for himself, for every one else. Bob makes everyone feel like a thundercloud. And now for the job of telling them we can't go away for August."

Mrs. Farwell kept still as a mouse and listened to the gay and spirited band until that program ended.

"Now what'll you have?" demanded David in the voice of one sure he could supply anything in reason. But before Bob could answer, their mother called.

"Come here, boys," she bade them. "I've been listening, too, out here on the porch. We all ought to feel so cheered up by that band music that we can take an unexpected blow without whimpering."

"Blow?" said David, in swift concern, running out to his mother as if to defend her from an actual blow.

"Now what's happened?" asked Bob morosely, following slowly. "Nothing's upset vacation plans, has there?"

"Just that," said Mrs. Farwell. "We'll have to stay home all summer this year. Father told me, last week, just before he went off on his last trip. He wanted me to wait till he got home, to tell you. I mean he knew you'd be disappointed, and he wanted to tell you himself. It has been a hard year, and the expense of the shore cottage is something we can save. I preferred to tell you before Father came home, so you'd get over the edge of your disappointment. Let's show Father we can march in step with that band."

David, curled on the couch at his mother's feet, said: "Father doesn't get much fun out of being at the beach, anyway. Spends about half his summer on the train, commuting. Is Father awfully disappointed?"

"Can't we go for even half the summer?" asked Bob.

"No," said Mother firmly. "Not for half, not for a quarter, not for any at all." To David she said: "He isn't disappointed for himself. He is, for you boys."

"How about you, Mums?" asked David.

"Me? I don't care where we are, if only we're all well and happy," said Mother, with a suspicious little catch in her voice.

"Well," resumed David, "we're all well, aren't we? And what's the matter with being happy at home in summer, same as any other time of year?" Sitting straight with sudden enthusiasm, he chat-

tered on: "Well, if you want to know, I'm tickled! Who do you s'pose is going to be home all summer, Bob?"

Bob shook his head, but David's high spirits flowed on.

"Ted Brown, that's who! Been away to school three years, and he begged his family to stay home this summer!"

"Much you know about it," from Bob.

"What good does that do us, anyway?"

"I do know," said David, suddenly shy. "Ted has written to me all this time. Mother knows. I wouldn't tell you, 'cause you laugh at things."

Mother nodded.

"Written to you! He's four years older."

"That's no matter. When he was home, didn't I always ask him things, and didn't he always tell me, 'cause he said his head was full of just the same things when he was my age! And he's bringing his pal to spend the summer, and he said he was sorry we were always away all summer, 'cause I could chum around with them in their business."

"Business? What business?"

"Oh, Ted says he's tired of loafing. And his father's going to let him run their second-best car for commercial purposes."

"Mother! What's he talking about?"

Mother was laughing. "Commercial purposes" is right," said she. "Ted and his pal are going to drive people around, and get paid for it."

"Oh!" said Bob, seeing, in his mind's eye, David going off on many a happy jaunt.

"And that's not all," David was again in full swing. "Bet I could earn a lot of money myself. Who takes care of everybody's lawns all summer? Bill Rogers! And this summer he's got to be away, and he asked me just yesterday did I know any body who'd be home." David spoke as if being home had suddenly become a privilege. "Guess how much he makes? Twelve a week, yes, sir! Guess Ted isn't the only one who doesn't want to loaf. Mums, I'm going over to see Bill! Be right back!"

Mother broke a long silence by saying softly to Bob: "Well, son, it looks to me as though David has tuned in to a pretty good summer. Didn't take him long, did it? I guess David's right. Didn't he say this evening, before he found the violin and then the band, that the good stuff is always there if you use your wits about tuning in?"

Before Bob could answer, David was back, still on the run.

"I've landed the lawns!" he shouted from the front porch. "Bill says he's mighty glad to turn 'em over to me. Says that's all one boy can do, twelve dollars' worth a week. Says lots more people have asked him to do their's this summer. 'Chance for another boy, he says. Can you think of anybody, Mums?"

"Think of anybody! How about me?" Bob spoke in a new voice, and Mother and David were too amazed to answer.

"Guess you're right, Dave," went on the new voice. "I've been a dub at tuning in. How about teaching me to do a little sharp tuning?"

"What's he talking about, Mums?" appealed David, entirely at sea.

"I can tell you myself. You needn't ask Mother," said Bob. "If I stop grouching, can I have your extra lawns?"

And do you think I can chum around with you fellows on that jitney business?"

"Will you?" gasped David, delighted. "O Bob, will you have fun with us? We've always wanted you. We thought you didn't like anybody." David was as cordial as frank.

"Guess I can see you're a shark at tuning in," said Bob confused.

And Mother said: "Hurrah for the radio! Hurrah for David's tuning in! Hurrah for the brass band! We'll show Father when he comes home that his family knows how to march in step!"

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Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THREE GARDENS

Text: Genesis 2:15, "And Jehovah God took the man and put him into the garden of Eden, to dress it and to keep it."

Speaking of gardens reminds us of the fact that the life of the human race is closely connected with three gardens.

The human race had its origin in the garden of Eden which is spoken of in the chapter from which our text is taken.

After God had made Adam of the dust of the ground and breathed into his nostrils the breath of life, so that he became a living soul, He placed him in the garden of Eden to dress it and to keep it.

Then God created Eve to be a companion and a help meet for him. No doubt God thought that the best place into which to put His masterpiece, the crown and glory of His creation, was a garden. As a painter puts his most beautiful picture in the finest frame he can find, and a jeweler gives his valuable diamond the most beautiful setting he can get, so God gave Adam and Eve the most beautiful surroundings He had made, a garden with trees and flowers, beauty and fragrance.

Adam and Eve were surely very happy as they lived in the garden of Eden in their childlike innocence. But into that very garden of innocence there crept a serpent and confronted them with temptation, and they fell. I cannot tell you the whole story of their temptation, their disobedience of God, and their fall, at this time, but you can read it for yourself as given in the third chapter of Genesis.

After they had disobeyed God and had fallen into sin, they were driven out of the garden of Eden, and angels with a flaming sword which turned every way were placed at the east of the garden of Eden to keep the way of the tree of life.

Every boy and girl in early childhood is, like Adam and Eve in the garden of Eden, in a state of innocence which is neither good nor bad because not yet tried and tested, and when temptation comes, as it will to every one, their true character will be determined. If they obey God and do His will, their innocence will grow into happiness and blessedness, but if they disobey God they will lose their garden of Eden and will experience the feeling of sin and guilt.

Rev. Reid Howatt tells us that a minister was speaking to a little girl once about Eden, telling her how lovely it was, and what flowers and fruits were there. But the little girl had been brought up in London, and had seen how almost every spot that was green was made to disappear very soon, so that she did not seem to take much interest in what was said about Eden, simply remarking, "I suppose it is all built over now." And she was not far wrong. People do sometimes build over their Edens. When a boy or girl loves Jesus much, all is so bright, and they are so happy, as if in Eden. But little by little they grow interested in this, and anxious over that, and covetous

of the next thing, so that before they are aware of it their Eden is all built over—the flowers, the green places, the sweet fruits all gone, and in their places are only bricks and mortar and hard stones.

Because of the entrance of sin into the first human family it has rested as a curse upon mankind ever since. God's great masterpiece was marred by sin and could no longer dwell in the beautiful surroundings in which it had been placed. Adam and Eve were driven out of the garden of Eden into the wilderness, and many who are tempted take the same course because they allow themselves to be so fascinated by the forbidden thing so that they forget God and instead of thinking of Him and obeying Him they fail and they fail and has the same experience Adam and Eve had.

But, as some one has said, man's fallen nature was not his first nature, it is not his true nature, and it need not be his last nature. Although sin has left its curse upon the human race and its evil effects have been felt and experienced for thousands of years, yet God, in His infinite love, has provided a deliverance from sin and its consequences.

We are told that God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life. And the victory of that great sacrifice was won in another garden, the garden of Gethsemane. It was in that garden that the battle of man's redemption was fought and won. When Jesus fell on His face and sweat drops of blood and cried, "Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt," He won the great victory which made Him the Saviour of men. All that followed, even the death upon the cross, only showed the reality of the victory which He had won in the garden of Gethsemane.

A very touching story comes to us which will help us to understand the great love which Jesus had in laying down His life for us. There was once a young poet in a far-away land in the North who loved a beautiful maiden with all his heart. One night she was going to a ball, and wanted a rose to wear in her hair. But the time for the roses had not yet come, and though her lover searched and searched everywhere, he couldn't find one. It troubled him greatly and made him sad to think he would not be able to please the maiden in what she asked him to get. And the oaktree saw his sadness, and so did the nightingale, and they felt very sorry for him, for their natures were simple and kind. "You can make him a rose," said the oak to the bird, "if you will. There is a rose-tree that has only thorns now: if you press your bosom closely on one of these thorns it will blossom into a rose." And the nightingale was glad to think it could make the sad youth happy, and in the moonlight it perched on a twig of the rose-bush and pressed its bosom against a thorn. And as it pressed the thorn it sang so sweetly, for it was glad at the chance of doing good. "Press closer, closer!" said the oak; and the bird pressed closer and closer still, till the thorn entered into its bosom, but still it sang, and sang so sweetly. "Closer, closer yet!" whispered the oak; and the thorn went deeper and deeper into the bosom, and the song grew fainter and fainter, as the bird warmed

THE PASTOR SAYS—

By John Andrew Holmes

For every fair one who has broken a man's heart by jilting him, a dozen have ruined men's stomachs by marrying.

PEN PRICKS

By John Andrew Holmes

When a physical scientist tells the preacher that he has not been able to discover a God, he is like a mole sending up word to the bird that he has found no sunlight.

the cold thorn with its own heart's blood. "Closer, yet closer!" moaned the oak; and the bird pressed down and down, till its eyes grew dim, and its song was hushed, and the bird fell dead! Yes, but the thorn was a thorn no longer: it was a beautiful rose, the loveliest rose that ever was seen, and the young poet came along that way and saw it and was glad, for he took it to the maiden he loved, expecting she would be glad too. But she had changed her mind: she thought now that jewel would look better in her hair, so she tossed the rose away. Ah! she didn't know how much love had gone to the making of that rose!

But the Bible tells us of a third garden. It is in one of the promises to the seven Churches as given in the book of Revelation, and reads as follows: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." What the race lost in Adam, it won again in Christ.

How sad it is that there are some who, like the maiden the poet loved, throw away the rose that was made by Christ's love and sacrifice, and fail to enter the heavenly Paradise. But all who accept Him as their Saviour will live with Him in the heavenly Paradise forever. Three gardens enter into man's life—the garden of Eden, the garden of Gethsemane, and the garden of Paradise.

CHEAP RELIGION

One way of measuring the value of a thing is by what it costs us. Things that do not cost much are not highly esteemed. Religion is no exception to this rule. Most people give to the work of the Lord from what they have left, after taking care of everything else they need or want. The result is they place their religion on a very low basis or status. If we want religion really to mean something to us, we must put it among the first things in our interest. The better way and the Biblical way is to give something systematically to God, not only what we can afford after

all the other things of life are taken care of, but to give something which has cost us a little self-denial. A cheap religion is a perilous thing and useless.—*The Guardian.*

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

A DAY'S VACATION

By Mrs. J. G. Nelson

"O, Mother," cried John as he rushed into the kitchen where his mother was just beginning to attack the pile of breakfast dishes, "Daddy and I are going to the river to fish. Put us up a lunch quick, please."

"I haven't anything cooked for a lunch. Why didn't you tell me last night that you were going, so that I could have prepared something?" answered his mother.

"Give us some bacon and eggs to cook and some bread. I wish you would go with us, Mother. Sister is crying so hard to go, but Daddy told her that she couldn't unless you went, and that you were too busy to go," said John.

"Well, I am busy. I haven't done any of my morning's work and this is ironing day, and I want to bake a cake, for tomorrow Aunt Sarah is coming for lunch."

"Sister and I will make the beds and Daddy will sweep, while you hurry and dress. Let the ironing go; I like to wear my shirts and overalls not ironed. Aunt Sarah has cake at home every day. We have so much fun in the woods. Come on and go with us," argued John.

Mrs. Robinson looked at him thoughtfully. "I believe I will," she said. With a half reluctant glance at the pile of unwashed dishes, she began to pack some bacon, eggs, a jar of butter, another of jam and the bread in a box. Then she

went to her room to change to her outing clothes. The beds had been made and the floor swept, but in a very hasty manner.

"I can't leave my house this way," she thought. "Aunt Sarah might come today."

She started to the door to give John the lunch and to tell him that she would not go. But a glance at Sarah's radiantly happy face as she danced up and down the hall, made the mother change her mind again. Soon she and the happy little girl joined the other at the car, where John was packing in the fishing tackle and bait.

A short drive brought them to the river. The hooks were made ready and in a very little while they were all trying their luck in the water. As the restful stillness of the woods stole over Mrs. Robinson, she forgot her household cares and entered into the spirit of play with her family.

Such an exciting moment when Sister caught her first fish! Then Mother caught the largest one of them all. How good were the bacon and eggs cooked on a camp fire, with jam sandwiches for dessert and how many interesting things they saw in a walk down the river! Time to go home came entirely too soon.

"It has been the happiest day I ever had," confided Sister to John as they were washing the breakfast dishes while their mother cooked the fish for supper, "and Mother says that we are going with you every time you and Daddy go this summer."

"There is a definite field for pre-primary education; there ought to be provision for children's classes in every town and city in which reasonable numbers may be brought together conveniently."—Charles Carroll, Deputy Director of Education, Rhode Island.

Do not allow the little people of your community to be deprived of this great advantage. Literature and charts for arousing interest in the subject of kindergartens may be obtained from the National Kindergarten Association, 8 West Fortieth street, New York.

THE BORDER WAR

Firing on the flag is making war on the United States. Yet no one expects an emotional uproar of outraged patriotism from the antiprohibition press and congressmen because a United States patrol boat in the Detroit river was attacked with gunfire, recently, by rum runners. These river pirates, after delivering broadside No. 1, beat it back to Canadian waters and from that safe position heroically fired broadside No. 2 at the United States flag. The bow of the boat was riddled with shot, the windshield was broken and some of the machinery was smashed.

This incident got into the newspapers with a fair display of headlines. It may seem a new development in the border warfare with the rum smugglers, but it is nothing exceptional. Similar attacks on United States craft have been frequent. Possibly the newspaper prominence attained in this case caused the American secretary of state to make a special inquiry as to the facts. In any event Secretary Stimson is well advised to inform himself thoroughly.

Firing on the flag, riddling United States government patrol boats with bullets, is the fashionable outdoor sport so long as it is done in the name of "personal liberty." The river pirates are gallant, romantic fellows. If one of them gets shot, as young Eugster was, while in the act of rum running, we are called upon to deplore prohibition fanaticism and deprecate the lengthening list of "dry killings."

President Hoover called upon the border towns and cities "to help" the government "end the systematic war that is being carried on by international criminals against the laws of the United States."

The next day the common council of wet Detroit responded with a resolution condemning the policy of prohibition agents of "shooting first and investigating afterwards." Possibly the Detroit rum runners control the common council. For the United States attorney in that district charges that while numerous false stories of indiscriminate and unprovoked shootings by the border patrolmen are put into circulation by the rum runners and their allies, the truth is that in no case has a citizen engaged in legitimate business been annoyed while on the river.

If one scrutinizes carefully the published lists of citizens killed in recent weeks by enforcement officers some interesting facts may be disclosed. In every case there has been a violent protest to the government against such atrocities. There are probably 120,000,000 inhabitants of the United States, yet there have been only four cases of shootings by federal enforcement officers in the past two months that have aroused criticism from any source. The other four were shootings by county sheriffs in southern states which were dry long before federal prohibition was adopted and which the wets themselves would permit to remain dry under their state laws even if the 18th amendment were to be repealed.

As for the four shootings by federal officers, two were so clearly justified that there can no longer be reasonable controversy over them. In the case of Fleming in the District of Columbia, a smoke screen was thrown out by the offender in an effort to escape, and a smoke screen from a motor car in the District of Columbia is a felony. The grand jury exonerated the police officer who used his pistol to stop

the rum car under such circumstances. In the other case, that of Eugster on the Detroit river, even the wet Congressman Clancy, of Detroit, has declared that the shooting was justified.

Two cases remain in which the federal officers may have been gravely at fault. One is that of Gordon shot at Mooers, N. Y., while running in a truckload of liquor from Canada. He was shot while trying to escape. The customs guard says the killing was an accident. The wet press in this country refuses to give the guard the benefit of the doubt.

The other case, the most sensational and deplorable one of all, is that of the killing of Henry Virkkula, of International Falls, Minn. The assistant secretary of the treasury asserts that the customs guard who shot Virkkula "has a perfect defense," which will be disclosed in court proceedings. Here again the wet press and congressmen have scouted the government's claim of justification, refusing even to give to the accused officer the benefit of an investigation and condemning him without a trial.

Given the worst interpretation, finally, only two cases of shootings by federal officers in the past two months in the whole United States can now be cited in support of the contention that federal prohibition is being brutally enforced against offenders, at the same time placing the lives of innocent people in jeopardy.

The President understands that it will be impossible to satisfy his critics. As they see it, either the law cannot be enforced and therefore is a failure; or, if it is enforced, it becomes an instrument of unbridled terrorism.

—Springfield Republican.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The W. M. S. of St. John's Church, Bangor, Pa., held its 9th annual joint meeting with the Mission Band on Monday night, July 8. The president of the Mission Band presided and had full charge of the program which had been arranged by the Band, under the direction of Mrs. E. W. Lentz. Following the pre-Thank Offering sketch, "Esther's Question Answered," the Thank Offering secretary of the W. M. S. gave the Thank Offering "Friendships" to the children with the challenge to use them correctly. During the social hour the children entertained with the comedy, "The House of Do What You Can." Refreshments were enjoyed by all present.

On July 10, the G. M. G. of this same Church held its annual picnic. One of the features of the out-of-door program was the playlet "What Shall I Render," for the presentation of which a platform had been erected. Mrs. Charles Murphy is counselor of the guild, and Margaret Kern Remagen, president.

At the interdenominational missionary conference held recently at Lake Geneva, Wis., there were 7 representatives of the Reformed Church in the United States, among them Mrs. M. E. Beck, of Chicago; Miss Ruth Beisser, of Plymouth, Wis., and Mrs. Lindenlaub and Miss Helen Nott, of Milwaukee, Wis.

Twenty-two members of our Reformed Church was in attendance at the Wilson College Interdenominational Conference of Missions.

The July meeting of the W. M. S. of St. Vincent Church will be held in connection with the Sunday School picnic in Bonnie Brae Park, Spring City, Pa.

The Woman's Missionary Society of General Synod extends sincerest sympathy to its secretary of Thank Offering, Mrs. Francis R. Casselman, who mourns the death of her father, James P. Davenport. Mr. Davenport had been active in the political and civic life of New York for many years. He was a direct descendant of the Rev. John Davenport, founder of New Haven, Conn., and the estate near Stamford, where the Davenports spent every summer, had been in the family's possession for more than 200 years. For some time Mr. Davenport served as president of the Brotherhood of New York Presbytery.

DAUGHTER OF REFORMED CHURCH MAKES EXCELLENT COLLEGE RECORD

Adeline Wolfe Bucher, daughter of the Rev. J. Frank Bucher, for many years a devoted missionary and energetic educa-

tor at Schenckow, Hunan, China, has proved herself a worthy daughter of the Reformed Church during her past four years at Cedar Crest College, Allentown. She has made a fine record, having always achieved remarkable results in her modest and unassuming manner.

Like her father, Miss Bucher has the ability to toil without ceasing. In addition to having been a successful editor of the college newspaper she was co-author of a book of poems which she published in her sophomore year. Her composition of the class night program was one of the most dramatic and theatrically effective in the history of the college. In the first scene she portrayed the old Cedar Crest which was situated in a large building now known as the college hotel, in the second



Miss Adeline Bucher, daughter of Rev. J. Frank Bucher, of China

act she described the Cedar Crest of the present; and the third act described the spirit of Cedar Crest. The final scene in which the characters appeared, illuminated by rose colored lights behind a transparent screen, showed the effective training in dramatics of which Miss Bucher evidently made such excellent capital.

Her other activities include membership of the year book staff, 4 year's activity in the Chimes dramatic club, membership in the Delphi high honor society open to the 13 highest girls in the college; membership in the Tabard society open only to the 15 highest students in English literature, and the honor of having played a major role in the Greek dramas "Antigone," "Alcesteis" and "Electra."

The Reformed Church may pride itself upon its educational facilities at Cedar Crest and the other colleges of the denomination which allow these Christian pioneers who are training the youth of China and the remote districts of the world to feel that their own children are receiving an excellent education from their mother Church.

salary of \$12,000. Charles C. Teague, president of the California Fruit Growers' Cooperative, has also given up a large salary to serve on the board.

The San Francisco Board of Supervisors passed a resolution condemning "wanton use of firearms by prohibition agents, which has resulted in the killing of 214 persons in the United States, nine of them Californians."

The White House has announced that July 3 was the last the President would shake hands with the public until the middle of September, when the custom will be resumed. The handshaking is discontinued to prevent discomfort to the President during the hot weather and also to enable workmen to make alterations in the White House executive offices.

Two men were killed and 4 injured when a party of 6, returning from the season's first ascent of Mount Rainier, dropped into a blind crevasse at the 13,000-foot level, July 3. One of the roped party slipped on the ice bridge and the others plunged with him. Three of them were guides.

A recent California fire destroyed 110 homes. It raced down Mount Thalmalpais and wiped out the show places of Mill Valley. Losses, including art treasures, is put at several millions.

President Hoover observed the Fourth of July quietly within the White House grounds. He and Mrs. Hoover remained at home with their son, Herbert Hoover, Jr., as a guest.

Former President Coolidge quietly observed his 57th birthday at his home in Northampton, Mass., July 4.

The steamship United States left Copenhagen July 3 with 61 boys aboard, who, on Dr. Sven Knudsen's initiative, are visiting America in the exchange trips of American and Scandinavian boys.

With the Stars and Bars waving beside the Stars and Stripes, North Carolina's \$50,000 memorial to her soldier-sons was unveiled and dedicated before a large crowd on the battlefield at Gettysburg, Pa., July 3.

Reorganization and coordination of executive bureaus, aimed directly at efficiency in government and indirectly at economy, are being intensely studied by President Hoover to present a program to the regular session of Congress in September. The President is working through Walter H. Newton, one of his secretaries, and departmental committees.

The Peruvian Congress July 3 unanimously ratified the Kellogg anti-war pact.

Fifteen thousand American school teachers attended the convention of the National Education Association at Atlanta, Ga. The closing session was July 4. Miss E. Ruth Pyrtle, of Lincoln, Nebr., was elected president. She is a high school principal. Columbus, O., has been selected for the 1930 convention.

Tolls collected at the Panama Canal for the fiscal year were the highest on record the War Department has announced. They totaled \$27,127,376.91 for 6,413 commercial vessels, and \$1,512.39 for 167 launches.

John D. Rockefeller celebrated his 90th birthday July 8 at his estate at Pocantico Hills surrounded by members of his family.

Rear Admiral Edward Walter Eberle, retired, former chief of Naval Operations and an outstanding figure in modern naval history, died in the Naval Hospital July 6 at Washington, in his 65th year.

Three air lines on the Pacific Coast carried 13,971 passengers in the six months of 1928, the largest number of passengers of all aviation services in the country, according to a report of the Department of Commerce. The report shows a growing use of air transport.

Federal funds totaling \$1,400,000, an increase of \$200,000 over last year, have been allotted to 38 States to assist in the

NEWS OF THE WEEK

Mrs. Henry W. Elson

The first national conference since the Roosevelt administration to consider the health of the children of the nation and devise plans to increase sanitary and recreational facilities in the schools has been called by President Hoover to meet in the White House early next year. The expenses of this survey and conference will be borne by private individuals, who, the

President has announced, have placed \$500,000 at his disposal. It is reported that President Hoover also has contributed to this fund.

Alexander Legge, president of the International Harvester Company, one of the nation's leading captains of industry, has relinquished his \$100,000 private salary to become chairman of the Farm Board at a

protection of forests from fire for the fiscal year beginning July 1, 1929.

The "missionary problem" in Turkey has taken a new turn with the government's granting to an old Scotch mission school at Constantinople permission to hold Bible classes for students whose parents request such instruction. This is the first sign of softening of new Turkey's hitherto rigid opposition to religious instruction in its own and all foreign schools.

The Farm Board will be organized with Alexander Legge as chairman, and James C. Stone as vice-chairman on July 15, according to President Hoover, who announced that the full board will have been named by that time.

Oil men have gone abroad for a world parley. The question of export prices with leading European producers will be taken up. A series of meetings will attempt to end friction with foreign interests and hope to restrict output.

In a vain attempt by the Public Service Company in New Orleans to resume street car service July 5, two men were shot, hundreds were injured and a street car service truck was burned with 20,000 persons looking on.

The famous orders that Abraham Lincoln gave to the Northern armies in 1863 forbidding reprisals against Southern prisoners of war, has been accepted for the first time as one of the international rules of warfare, and adopted at Geneva.

Twenty-eight persons were killed and hundreds injured by a tornado and hail storms which swept through Central Europe July 4, causing widespread damage throughout Czechoslovakia, Austria, Yugoslavia, Germany and Switzerland.

A thanksgiving service in Westminster Abbey for the recovery of King George was held July 7. The royal family were all present. The Archbishop of Canterbury conducted the service. Similar services were conducted simultaneously throughout the British Isles in Churches of all faiths and creeds.

The fifth biennial congress of the International Chamber of Commerce opened at Amsterdam, Holland, July 7.

Col. Charles A. Lindbergh pressed a button at Los Angeles July 7, which opened the Transcontinental Air Line—the 48-hour air-rail service between New York and Los Angeles. The New York Central plans a rival with a 46-hour service.

One hundred and three persons were hurt July 7 at a ball park fire in Detroit, Mich.

Fifty miles off Cape Ann the Prince George, bound from Yarmouth, N. S., to Boston, got in collision with a patrol boat and was crippled. 267 passengers were rescued from the liner and transferred in the fog.

Twenty-five nations and every continent in the world are represented by the delegates at the conference of the International Missionary Council which opened at Williamstown, Mass., July 11. Dr. John R. Mott, chairman of the International Missionary Council, presided.

The American Medical Association opened at Portland, Ore., July 8, with 2,000 doctors from every part of the country attending.

The State Department has made public an executive order restricting the entrance of all persons from China or the Philippine Islands into the United States, except un-

der conditions prescribed by the Secretary of the Treasury, because of the meningitis epidemic in the Far East.

THE ALLIANCE OF THE REFORMED CHURCH

(Continued from page 2)

be reappointed and continue efforts in this direction.

Very impressive was the communion service which was held on Sunday afternoon, on which occasion brief addresses were delivered by Bishop L. Ravasz, of Budapest, and Dr. Johnston, of Canada.

The Reformed Church in the United States was represented by a comparatively large delegation. The following were in attendance: Drs. George W. Richards, E. E. Kresge, E. M. Hartman, Allen R. Bartholomew, Charles B. Schneder, D. B. Schneder, Henry I. Stahr, Paul S. Leinbach, F. W. Leich, W. E. Lampe, Elmer L. Coblenz, A. R. Tosh, George Godduhn, E. C. Stuebi, Charles E. Schaeffer, Mrs. L. L. Anewalt. Among our Hungarian ministers there were Dr. Geza Takaro, Dr. Alex. Toth, Revs. Alex. Ludman, Joseph Urban and Stephen Bessemer. Three places on the program were assigned to the representatives of our Church, viz.: "Home Missions Report for the Western Section," Dr. Charles E. Schaeffer; "The Social Mission of Christianity," a paper by Dr. E. E. Kresge; "Essentials to be Conserved in Proposed Unions," a paper by Dr. George W. Richards. Dr. Richards also served as the chairman of the Business Committee, of which Drs. Coblenz and Schaeffer were also appointed members.

While the Council possesses slight legislative powers and can set very little Church machinery into motion, it forms a common meeting ground for fellowship, for the strengthening of one another's faith and the deepening of cherished convictions, and a platform for the mutual understanding of common interests and ideals. After all, these spiritual values are of no small consequence, and any very great gathering of men from near and far which serves this purpose is not in vain in the upbuilding of the Kingdom.

BETHANY ORPHANS' HOME


Rev. C. H. Kehm, Superintendent

FOURTH OF JULY

Fourth of July was a big day for the children of Bethany. In the morning we did our odd jobs. In the afternoon there was a spirited and closely fought baseball game between two nines of the boys of the Home. After the game the dam was the center of attraction. A series of swimming races and diving contests were held. The swimmers and divers were grouped according to age and the winners of the groups constituted a final group for final decision, both girls and boys participating. During the supper hour there was a picnic lunch, a donation from a friend of Bethany. Following the lunch a program of games was staged. The children entered into the spirit of the occasion and got a lot of fun out of the sack and three-legged races. Perhaps the event that delighted the children most was the blindfold wheelbarrow race, for employees only.

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the evening was the "sing." All the family of the Home were assembled in front of the Administration Building and for a half hour or more sang all the patriotic songs we knew. It was a beautiful ending of a delightful and sane Fourth of July celebration.

Anniversary Day August 29th.

ADDITIONAL NEWS IN BRIEF

At the opening session of the Spiritual Conference, Lancaster, Pa., on Monday evening, July 29, the annual sermon will be delivered by the Rev. Hobart D. McKeehan, minister of the beautiful new Abbey Church, Huntingdon, Pa. His theme will be "My Minister." Mr. McKeehan is thoroughly conversant with a wide range

of biographical and sermonic literature and has had intimate contact with some of the outstanding ministers of our day. He has made a study of the ideals of the ministry and in his sermon will consider the preacher of today and his spiritual ministry. He is the author of a volume of sermons entitled "The Patrimony of

Life," and the editor of another volume entitled "Great Modern Sermons." His picture appeared on our cover page June 27.

In Zelenople, Pa., Rev. Dr. J. H. String, pastor, the 3-weeks of the D. V. B. S. closed with a very impressive demonstration of the things of interest enjoyed by

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the scholars and teachers and an exhibit of the written and craft work done. A large audience was present. The best compliment was the regret of the scholars and teachers that it was so soon over. Mrs. String as director had a corps of 5 experienced teachers and 6 young people assisting in the various classes. There were 64 scholars, a pianist and secretary. The scholars were almost all of the Reformed Church. Though the hand work, book making, manual training and recreation held the scholars with unusual interest, the emphasis was placed upon the study periods and these were what the scholars voted the most important. The young people who assisted feel that they got a most profitable course in teacher training.

On Tuesday, June 18, at 11 A. M., at the Reformed parsonage at Freeburg, Pa., Rev. W. S. Gerhard united in the holy bonds of matrimony, Mr. Guy J. Moyer, son of Mr. and Mrs. Jacob L. Moyer, of Freeburg, and Miss Ella J. Aurand, daughter of Mrs. Anna Aurand, of Globe Mills. The beautiful double ring ceremony was used. The bride is a graduate of Bloomsburg State Teachers' College, class of 1924, and since her graduation has been engaged in educational work. Mr. Moyer took a year's preparatory work in Franklin and Marshall Academy, and is completing his college work in Susquehanna University. This fall he enters the Theological Seminary at Lancaster. Both Mr. Moyer and his bride are earnest, consecrated Christian people and both of them look forward eagerly to the work they will, with the guidance of the Holy Spirit, accomplish together for Christ and His Kingdom.

Holy communion was observed in the 4 Churches of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, during June. Five new members were received. Children's Day was observed at Bethany, New Freedom, Sunday evening, June 9; Bethlehem, Stiltz, morning and evening, June 2; St. Paul, Shrewsbury, and St. John, Sadler, the evening of June 16. Large audiences and good programs featured. Festivals were held at Bethany on Wednesday evening, June 12, and at St. Paul's on Saturday evening, June 15. The last musicale for the summer was given at St. Paul's on Sunday evening, June 30. About

350 persons were present. Miss Violet Mitzell, daughter of the pastor, assisted by her sisters Kathryn and Iris, and Percy Einsig, baritone, and Henry Bates, accompanist, gave a recital in her old home Church, St. Paul, Dallastown, on Monday evening, June 17. She received such a wonderful ovation that she was moved to make a little speech at the end of her program, which was greatly appreciated by the several hundred persons present. On June 26, Rev. Mr. Mitzell and his family visited the Odd Fellows Home near Middletown. The Mitzell sisters, Kathryn, Violet and Iris, rendered several trios which were greatly appreciated by the ladies and gentlemen present. The sisters will give a concert in the Home sometime in the near future.

Forty-three International Council credits were granted to pupils attending a Community Standard Training School for Church School workers held in Kannapolis, N. C., for two hours, 3 nights a week for 2 weeks, June 10-21. Five different denominations: Southern Presbyterian, Lutheran, Southern Methodist, Associated Reformed Presbyterian and Reformed, were represented in the first community school for this city. Ten of the credits went to Reformed workers as follows: St. John's, Kannapolis, 7; First Reformed, Salisbury, 2, and St. Paul's, Kannapolis, 1. The credits going to the other denominations were as follows: Presbyterian, 15; Lutheran, 10; M. E. South, 7, and the Associated Reformed Presbyterian, 1. Eleven different congregations were represented in the credits granted. Professor John W. Myers, of Catawba College, was commissioned by the International Council of Religious Education, Chicago, to act as dean and director of the school. Revs. L. A. Peeler and B. J. Peeler, along with 3 from the other

denominations, were commissioned as instructors. Six different courses were offered. A fine spirit of unity and cooperation was manifested among the representatives of the various Churches and it was voted to have another school next October. This was the first real community training school ever held in this part of the state, and shows a new spirit of cooperation among the Churches of the South.

The installation service at North Jackson, O., was a unique affair when the Rev. Dr. W. S. Young, of Bucyrus, O., was formally declared pastor of the First Federated Church of North Jackson. No questions were asked of the pastor or of the people, and no answers were required. But it was a sacred, serious and solemn service in which the pastor and people became conscious of the fact that a profound responsibility was laid upon them by this informal, and really self-constituted relationship. Rev. L. G. Batman, D.D., pastor of the First Disciple Church of Youngstown, was the representative of his denomination and preached a short sermon; Rev. Henry White, D.D., pastor of the Westminster Presbyterian Church of Youngstown, represented his denomination and delivered the charge to the people, and Rev. Albert S. Glessner, D.D., pastor of the Austintown Community Church, who is responsible for the federation, delivered the charge to the pastor. It was a happy occasion and a happy culmination of a plan conceived and nurtured for a period of almost 7 years by the pastor of the Reformed congregation, who, with a few other interested men, set quiet forces at work that eventually yielded the desired results. The pastor is paid a salary of \$2,600 and parsonage and begins his work in most favorable circumstances. The federation is constituted by merging the

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300 to 399 sets.....	.07 1/2	.07 1/4	300 to 399 sets.....	.07	.06 3/4
200 to 299 sets.....	.08	.07 3/4	200 to 299 sets.....	.07 1/2	.07 1/4
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Disciple, Presbyterian and Reformed congregations; also a number of Methodist families and several Lutheran families have identified themselves with this challenging kingdom work. We shall hear more anon.

The Intermediate C. E. Society of Trinity Church, Norristown, Pa., Rev. Edwin N. Faye, pastor, had the honor of occupying the pulpit on June 23. The topic of the evening was "Courage" and was in charge of Miss Dorothy Smith, and was discussed by the endeavors. The scripture lesson was read by Frances Custer and Betty Buchenhorst. An inspiring song service was led by Mr. Harry D. Grace. The service was conducted according to the regular prayer meeting of the society and aroused quite a lot of interest in the work of the society. The Church congress met on June 17 in the P. B. C. room. All representatives from the various organizations of the Church were present and gave written reports of their activities. Routine business was transacted and there was a general discussion of Church affairs. Mr. Adolph Muller voiced his appreciation of the work of the pastor, as noted in the general improvement throughout Trinity Church. The annual Church School picnic was held at Chalfont, Pa., on June 29, about 200 persons attending. Swimming and boating were the main features of the day. Games were enjoyed by the children of the Church School. It was voted as one of the most enjoyable events of the year. Trinity Bible Class, an organization composed of about 37 members and taught by Miss Josephine Smith, recently held a rummage sale and a cobweb social, which netted them a very nice sum of money. This class very kindly presented a piano to the Primary Department of the Church School.

"For the past 18 years I have attended the Spiritual Conference at Lancaster. Each year this conference has been a season of good-fellowship, instruction and inspiration."—Robert A. Bausch, Pottsville, Penna.

A D. V. B. S. was held at the First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, during the last two weeks of June, with the most gratifying results. It was the first attempt of this kind, and was thus an experiment which proved to be successful. There were 86 children enrolled, with an average attendance of 83. The ages of the pupils ranged from 4 years to 13. The school was divided into three classes, graded according to ages. A detailed program was planned and carried out, which gave instruction in right living. Character development stood foremost in the minds of the teachers as the

aim of the school. Memory work, Bible stories, hand work, pantomimes, dramatization and project work were given in the course of instruction. The supervised play period was planned to fit in with the theme presented on each day in the week. Some of the themes studied were: Cooperation, Fair Play, Home, Love for God's Creatures, Reverence for God's House, etc. The school was closed with a picnic. On July 7 the children presented a program. The pageant, "The Spirit of Childhood," was given. Bible verses were recited and a pantomime by the smallest children was presented. The handwork was also on display. There were 325 present. The teachers of the school were: Mrs. Grady Beck, Mrs. Elmer Hedrick, Miss Lucile Lopp, Mrs. Shaffer, and the pastor.

In the Concord, N. C., Charge, Rev. H. C. Kellermeyer, pastor, work in this charge has been going progressively forward. A splendid interest is being manifested in every phase of the work. A Worker's Council has been organized in the Church School at Trinity. The results from its work are being noticed. Three special days were observed during the month of June on successive Sundays. On June 16, Children's Day, with a message for Children at the morning service and a program by the children at the evening service. Young People's Day was observed on the following Sunday with a sermon in keeping with the occasion. On June 30, "Grown-up Folks Day" was observed. At all of these services large and appreciative audiences were in attendance. The pastor was invited to deliver the literary address on Tuesday night, May 28, at the Concord Central Grammar School commencement. On Sunday night, June 2, the pastor delivered the commencement sermon at the Lincolnton High School. A splendid "Get-together" in honor of the new pastor and his family was held in the Church School department on Friday night, June 21, and was enjoyed by a large number of members and friends. A very pleasant surprise was accorded the pastor and family on Thursday night, June 27. Upon "being returned home" after enjoying supper and auto ride with one of the families of the Church, it was found that a large number from both the Trinity and New Gilead congregations had assembled on the lawn in front of the parsonage. The occasion was a genuine "pounding." Many good things to eat were found heaped upon the front porch. In addition to the delectables there were also many other useful gifts. The assembled guests tarried for the remainder of the evening, enjoying games and contests. Needless to say, the members of the parsonage appreciate the many tokens of love and good-will.

Jews resisted heroically and remained faithful to their God.

The Book of Daniel was a summons to fidelity in this tragic conflict. It told the story of Daniel, one of the nation's traditional heroes. It pictured his faithfulness in temptation and trial, and his ultimate triumph, in order to bring inspiration and hope to the hearts of brave men, suffering persecution and facing death for the sake of their faith. Its great message was that God will ever protect and reward those who fear and follow Him. Its inspiring keynotes were fidelity and hope. And it may well be that much of the heroism and sacrifice of that distant Maccabean age must be placed to the credit of this noble book.

Our circumstances are very unlike those under which this book was first written. But its main teachings belong to every age. Our time urgently needs the inspiration of its great message. Especially our youth, preparing for life-work. They may find in Daniel the example of a career whose triumphant success was based upon a strong character.

I. Daniel's Temptation. According to our lesson story, Daniel was a young Jewish captive in Babylon. He was one of the hostages taken by Nebuchadnezzar after his first capture of Jerusalem. These hostages were young men of noble birth, and Daniel was the most prominent among them.

The first chapter of the book relates an interesting episode in the life of Daniel and three of his companions at the court of Babylon. Nebuchadnezzar had given orders that these four deported youths should be fitted for an official career by a three years' course of training in the science and literature of Babylon. In other words, they were sent to the royal university as the beneficiaries of the king.

Accordingly, they were placed under Ashpenaz, the overseer of the palace, who changed their names, and served them with "a daily portion of the king's meat and of the wine which he drank." But these young Hebrew exiles refused to touch or taste it. They resolved not to defile themselves with food that was ceremonially unclean. According to their faith, to eat of these royal dainties meant the repudiation of all they had been taught in home, school, and Church. It would have been a violation of the Mosaic law and disloyalty to Jehovah. Therefore, Daniel persuaded their keeper to put them on a vegetable diet for a testing period of ten days. And it is worth noting that Daniel displayed both tact and wisdom in proposing this experiment to the hesitant servant of the king. His devotion to high principles did not lead him to neglect kindness and common sense.

To use Daniel's determination to abstain from the meat and drink sent by the king may seem a trivial matter, involving no moral issue. But it was a heroic act requiring moral courage of the highest degree. It presents the inspiring spectacle of a young man who prefers his conscience to his career. Rather than disobey the inner voice which bade him refuse the tempting food, Daniel resolved to risk the royal favor, a promising career, and, perhaps, life itself.

His strength of character will appear at its best when we bear in mind the circumstances that favored compliance with the king's command. Consider his youth and his exile. Daniel was in the position of a boy who leaves the shelter of a pious home to go to college, or to seek his fortune among strangers. Plain and pure living,

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Ninth Sunday After Trinity, July 28, 1929

The Story of Daniel

Daniel 1:1-21; 2:17-24.

Golden Text: They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Daniel 12:3.

Lesson Outline: 1. Daniel's Temptation.
2. Daniel's Triumph.

The next three lessons of our course are taken from the Book of Daniel. This interesting book belongs to a group called "The Writings" by ancient Jewish scholars. Like all the books of this class, its main purpose was to impart moral and religious inspiration.

The author of the Book of Daniel is unknown, but it is most probable that he lived and wrote during the second century B. C. and his immediate aim in writing the book was to encourage and strengthen the Jews of his day in their bitter struggle for religious liberty. It was a tract for hard times. We call that age in Jewish history the Maccabean period. It was marked by the heroic opposition of the Jews to Antiochus Epiphanes of Syria, and his successors, who sought to destroy their ancient religion. This ruthless pagan king restored to the most inhuman cruelties in order to compel the Jews of his realm to abandon their ancestral faith with all its peculiar rites and usages. But all his wicked and violent efforts met with failure. Led by Mattathias and his sons, the

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pious habits, and simple beliefs are put to a fierce test in these new surroundings at the very time when inexperienced youth stands most in need of the loving restraint of home, and the guidance and inspiration of Church and school. Thus Daniel was cut off from his kindred and cast adrift amid all the enticements and abominations of Babylon.

There was also the strong pressure of custom. It was hard enough to obey the Jewish law in Jerusalem, where it was regarded as the will of Jehovah. But in Babylon the king's wish was the highest law. And to refuse his favors would seem like folly and ingratitude. And then there was the bright prospect of a successful career, which appealed to the just ambition of youth! Royal favor had swung open the door of opportunity to Daniel, and worldly prudence urged him to make the most of his rare chance. And yet, in spite of it all, Daniel determined to remain true to his convictions, whatever the cost. He refused to sell his conscience. Nor should it be forgotten that, apparently, it was his noble example that induced his three companions to take the same stand.

Thus the familiar hymn, "Dare to be a Daniel," flings out a great challenge to young people. It calls for courage to obey one's conscience. It demands obedience to the will of God at times when such a course conflicts with custom, worldly prudence, and success. The temptations that beset the path of modern youth may differ widely in form from those of Daniel, but he must face the same problem. As he leaves his home and steps into the arena of life to achieve success, he will be tempted to forget his God, to deny his religion, and to neglect his pious habits. He will meet those who scoff at prayer and laugh at the Bible. Gambling, drinking, and licentiousness will seek to beguile him. Such fiery trials test the metal of manhood. No youth can stand them successfully unless he possesses Daniel's courage and fidelity.

II. *Daniel's Triumph.* Does it pay a young man to stand heroically by his principles, even at the risk of losing popularity, companions, and material profits? Is it worth while for him to remain loyal to the principles and practices of his Christian home?

Our lesson story answers these questions. It reports that the simple, sober life of the four young men, in obedience to their religious convictions, had fine results. The overseer accepted Daniel's tactful and sensible proposal. He permitted these Hebrew boys to go through school on their simple vegetable diet. And in their final examinations they excelled all others in body and mind. Their physical and mental superiority was so marked that even the king recognized and rewarded it. And the same thing is happening continually in modern life. Our kings of commerce and industry are looking for Daniels. They want young men of simple and sober habits; men of mental and moral integrity who can be trusted to fill responsible positions. The roots of success wither and die in a life of folly.

But King Nebuchadnezzar did not see the noblest fruit and the greatest advantage which these steadfast young men derived from their faithfulness. That was not physical health, nor mental vigor, nor material success, but character. Even a Daniel may lose the worldly benefits of a life devoted to high ideals. A king's favor is capricious, health fades, and business may fail and fortune crumble. But the riches of character are inalienable. They accrue to all who, like Daniel, remain faithful to God. The fruits of such a spirit are righteousness, peace, and joy. And eternal life is its sure reward.

The question remains, Whence did Daniel derive his strength of character? It certainly was not the gift of Babylon,

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but the fine heritage of pious parents and faithful teachers in Judah. Those were the influences that enabled this youth to remain pure and to become powerful even in Babylon. How shall our youth pass unharmed through the whirlpools and cesspools of life? The final answer to that question must still be framed and found in our Christian homes, aided by Church and school.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 28th—How the Church is Making
Our Nation Better

Math. 13:31-33; Luke 4:18, 19

In America the Church and State are separated from each other. In some other countries they are united. In the Old Testament the Church and the State were one. When a king mounted the throne and adopted the religion of Jehovah the whole nation followed the Lord. When the king worshiped idols the nation did likewise. This fact must be borne in mind if one would understand the Old Testament history. In many European countries the State and the Church have their interests in common. The State supports the Church and the Church has a voice in the government of the State. But America started out on a different basis. The Church occupies one sphere, it has its own field and functions, the State operates

in another sphere. This has its advantages and also its disadvantages. Here religion is free. Every man can worship God according to the dictates of his own conscience. The Church cannot legislate for the State, neither can the State dictate to the Church. But both interact on each other. The State protects the Church. It recognizes it as a spiritual force. It looks to it for the development of the religious life of its citizens. Consequently the State exempts the Church from taxation. It does not draft ministers into its service in times of war. The Church on its side does not interfere with the State. It deals only with great moral issues. It does not enter into politics nor take sides on partisan issues. It enters only when moral questions are involved. Its sphere is that of spiritual inspiration rather than of legislation. The Church passes no laws for the State; it does not interpret them, nor even execute them. All this is done by the State through its threefold legislative powers, viz.: the legislative, judicial and executive functions of government.

The Church works in another realm, that of the spiritual. It sets ideals before the nation. It holds up standards and principles as controlling factors in the life of the nation. It proclaims righteousness, justice, peace good-will and a high type of morality for the nation. Now it is always its ideals which make a nation. When a nation is inspired by low ideals it cannot prosper. The history of the downfall of nations shows that first of all their national ideals were dimmed or were perverted, and then ruin was their fate. The Church is the custodian as well as the proclaimer and promoter of high ideals. Our nation was founded upon these ideals. Our fathers came here in the interest of their religion. They cherished high convictions and wrought these into the structure of the nation which they founded.

The Church stands for religion. Churchmen and Statesmen alike agree that religion is the basis upon which national life must rest. If you take away religion and all that it stands for you are removing the pillars of our national life. The Church must, therefore, uphold and foster the principles of true religion. This is its chief function. When it departs from this and exhausts its efforts along other lines it becomes shorn of its power and no longer fulfills its mission in the world.

The Church stands for the development of Christian Character. The members of the Church are at the same time the citizens of the State. Only good men and women can make a good nation. Consequently when the Church raises a high type of manhood and womanhood it makes the highest possible contribution towards making the nation better. The Church believes profoundly in individual righteousness, in nobility of character, in goodness, in virtue and purity and all the graces which adorn the life of the individual. It does not make citizens but it does make a certain type of citizens; it builds manhood and womanhood and out of such constitutes the citizens of the State. The Church can render the State no higher service than to imbue its citizens with great moral principles and high ethical virtues.

The Church also stands for the Christianizing of Society. Its mission is by no means exhausted when it produces a fine type of individual Christian. The Church is a social institution and it relates itself to society as a whole. It puts Christian principles into the institutions of society. Thus, first of all, it influences the family. It insists on a high type of family life. It engenders the spirit of love, kindness, courtesy, service and sacrifice, obedience and integrity into the home life. Without this the nation could not stand. The law-breakers, the anarchists, the rebels in the nation are the disobedient children in our homes. Consequently if the Church can

instill the great virtues in our family life it will serve to make the nation better. Then there is the school. While education at present is chiefly the work of the State, it was once almost exclusively the work of the Church. Most of our educational institutions were founded by the Church. The Church and the schoolhouse stood side by side and the doctrines of the Church were taught in the schools. But when the State took over the education of its citizens the Church had to establish Church or Bible Schools where children might be taught the truths of the Bible and of our religion. Nevertheless, the Church is still vitally affecting the education of our youth. It does this by indirection rather than by direction. Children are influenced more by personality than by the subjects they are taught. So the Church helps in the education of the future citizens of the nation.

The Church also has the power of protest against the course of the State. If the State passes laws which are contrary to the principles of the Church, the Church can raise its voice in protest. It can create moral sentiment which may register itself in the vote of the people. It has the power of moral suasion which is a mighty weapon. It can create public sentiment on any issue. Consequently it ought to support and strengthen the State on some of the issues confronting it today. It can speak with no uncertain sound on the subject of law observance, on the outlawry of war, on peace and good-will, and it can create such moral sentiment on all these questions that the State may find it easier to move forward along these lines. If the Christian conscience of the nation would speak and act on any issue, the same could speedily be settled in the light of truth and sincerity. Let the Church and State go forward, each helping and each supporting the other until the kingdoms of the world become the Kingdom of Christ.

BOOK REVIEWS

The Practice and Experience of Christian Worship. By Fitzgerald Sale Parker. Published by the Cokesbury Press. Price, \$2.00.

The aim of the author is not in suggesting directions for the conduct of public worship but rather in bringing an inspiration unto such who are charged with the responsibility of leading congregations in public worship. It aims to have Christians appreciate the privilege of communion and fellowship.

The lectures, 5 in number, were delivered before the faculty and students of Emory College. The subjects of the lectures are as follows: (1) The Scope of the Discussion; (2) The Study of Sacrifice; (3) A Study of Prayer; (4) Worship in Musical Praise; (5) Liturgy or Communion; (6) Sunday Service and Sermon.

In the first lecture the author states that worship expresses itself in ritual and art. Buildings, symbolism, and ritual are the chief means by which religion becomes articulate. Religion is never without worship and in back of all worship is religion. The forms and content of worship are shaped by theological conceptions and they vary with social, political, and aesthetic developments.

In the second lecture "A Study of Sacrifice" the author traces the idea of sacrifice from Cain and Abel, Noah, Abraham, Temple sacrifices, to the sacrifice of Christ upon the cross. Prayer is associated with sacrifice from the beginning and these two streams of worship run in parallels through the Old Testament institution. Sacrifices were not practiced in strange lands like Egypt and Babylon. The author makes two classifications of sacrifices: (1) Burnt

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LABOR SPEAKS FOR ITSELF?

Here for the first time labor leaders all over the world state frankly their opinion about religion. No matter what one's own position in regard to religion may be, he is likely to be shocked by some of the unconventional views contained in this case record of attitudes. However, those most violently opposed to them should remember that refusal to print would not alter the fact that such views would continue to function in certain groups.

Moreover, why should those other groups which have been giving labor so many and such long lessons for years in industrial and religious deportment not listen for once to what labor has to say for itself? While the Churches issue a special Labor Day message to working people annually, ought we not to have an authoritative declaration from the heart of labor to the Church?

Sincere Christians should be most grateful for those chapters that are most critical. Every reader must ask himself: To what extent are the points of these indictments true?

A SYMPOSIUM OF LABOR LEADERS THROUGHOUT THE WORLD

Edited and with an introduction by

JEROME DAVIS, Yale University

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offerings and peace offerings. (2) Sin offerings and trespass offerings. Jesus did not participate in the sacrificial offices of the Temple but offered His own life as a perfect sacrifice to God.

In the chapter, "A Study of Prayer," the author states that the development of religion is in the direction of pure spirituality, independent of holy places or ministering priests. God, who is a spirit, must be worshipped in spirit and in truth and cannot be localized on Mount Gerisim or Mount Moriah. The writer of Revelation saw no temple in the new Jerusalem. Prophetism drifted away from the ritual of sacrifice and the prophet's normal approach to God is through prayer. The Bible does not take account of the philosophy of prayer, but notes the practice of prayer on the part of man in his relation to God. Here follows a study of the prayers of the Old and New Testament which proves very enlightening and inspiring.

The chapter, "Worship in Musical Praise," is most illuminating. The author speaks of praise as that part of the service of worship which is addresser to God through the use of the arts of poetry and music. Whilst ritual sacrifice held chief place in the worship of the Temple, the ritual of prayer and the ritual of music as used in the synagogue increased in relative importance until the time of our Lord. Music deals with the emotions, and religion, which has a strong emotional element in it, cannot develop without the aid of music. But in Church music especially we find thought and the exercise of choice as well as feeling. The words sung with the music impress the mind, which in turn awakens the will and directs the power of choice. Thus action, thought, feeling occasioned by music, develop a complete religious experience. Among the arts music and poetry are closest of kin. Whilst both are essentially emotional, the words of poetry set to music give rise to ideas and thereby saves music from being purely sensuous. The author makes a very helpful and stimulating study of the psalter, of the hymnology of primitive, Roman and Protestant Christianity and relates the same to the ritual of praise.

In the fifth lecture, "The Liturgy or Holy Communion," the author points out a continuation of the sacrificial principle as embodied in the ancient Temple worship in the observance of the Lord's Supper. The lecture presents a study of the Liturgies of the Eastern, Western and Protestant Churches as they relate themselves to the Lord's Supper.

"Sunday Service and Sermon," is the title of the concluding lecture. The author conducts a study of the Breviary in this connection, especially the Roman and Anglican types. Roman Catholic priests are required to read daily portions of the Breviary as a spiritual exercise. In the Protestant Church there is a neglect of ordered prayer in the life of its ministry and this is apt to undermine or sap the spiritual power of the clergy. The author presents the various elements of a well ordered Church service in the light of their historical background. The sermon is included as a part of the worship service and is traced back through the synagogue to prophetism.

The writer succeeds in what he aims to accomplish. Worship is grounded in a universal experience and is as old as religion itself. An acquaintance with its hallowed background awakens us to a sense of responsibility as we lead people in a service of worship and the reader of the book feels inspired to exercise more care and forethought in guiding people in their worship of God. The book is intensely stimulating and emphasizes a message that is opportune in an age when so many of our people are prone to stress other agencies in the Church above that of worship. The clergy may greatly profit by reading this book.

—Paul J. Dundore.

OBITUARY

MAUD ELEANOR RINGLER

On Tuesday morning, July 2, Miss Maud Eleanor Ringler, after 2 years of suffering, entered into the rest of the saints. It was a welcome "come home" she heard, for she had always loved, and lived for, Jesus. The home in which her life was lived was like unto that of the young Timothy. The study of the Bible, the reading of the "Messenger" and other good literature, faithfulness to the Church and a constantly active life in all the Church's organizations, coupled with excellent mental endowments and a good education, made Miss Ringler a high-type Christian woman. She was a graduate of the Mifflinburg High School, Bucknell University and the Pittsburgh Conservatory of Music. Her special work was that of teaching music and for many years she was the efficient organist of St. John's Church, Mifflinburg, of which she was a life-long member, most faithful and true. Hers was a useful and helpful life, honored by the whole community. As one looked at the peaceful face of this young woman, the words of another came to us:

"The lights are out in the mansion of clay;
The curtains are drawn, for the dweller's away;
She silently slipped o'er the threshold by night,
To make her abode in the city of light."

Many of her friends called at her home and attended the funeral services, conducted by Dr. K. O. Spessard, who was her pastor for nearly the whole of her life, and Rev. Russell D. Custer, her present pastor. Her home-going makes earth poorer but heaven richer.

THE REV. SAML. H. ISENBERG, PH.D.

Rev. Samuel H. Isenberg, Ph.D., was born in Williamsburg, Blair Co., Pa., Dec. 14, 1805, a son of William L. and Rebecca Isenberg. He received his education at Mercersburg College and in the Theological Seminary of the Reformed Church. He was licensed to preach the gospel by Mercersburg Classis in May, 1879, and ordained as a minister by Westmoreland Classis Dec., 1880. The committee of ordination was Rev. Drs. J. W. Love and C. R. Dffenbacher. He continued faithfully to minister under the great head of the Church until failing health caused him to retire from the active work. For some years Dr. and Mrs. Isenberg made their home with their daughter, Mrs. H. L. Grazier, Aliquippa, Pa., where he passed away on Sunday, June 16, 1929.

Dr. Isenberg was a strong, positive preacher, and his long, active ministry gave abundant evidence of the fact that he was very happy in his chosen profession. He served charges and congregations at the following places: Latrobe, Pa., 4 years; Greenville, Pa., 5 years; Centre Hall, Pa., 10 years; Millersburg, Pa., 3 years; engaged in school work 10 years; Willard Church, Akron, Ohio, 3 years; Athens, Mich., 2 years, and Robertsville, Ohio, 2 years. On Nov. 16, 1881, he was married to Miss Etta I. Irvine, Bedford, Pa., daughter of Rev. Matthew and Catharine Irvine. The mother remains to mourn his departure.

As our faithful brother enters the boundless ship in the world over yonder, he leaves two children to continue his blessed work: a daughter, Ethel Irvine Grazier, wife of Dr. H. L. Grazier, Aliquippa, Pa., and one son, G. Carl Isenberg, Aliquippa, Pa.; also one grandchild, Ruth H. Grazier, two sisters, Mrs. Drucilla Stauffer, of Alexandria, Pa., and Mrs. Laura Stauffer,

Barree, Pa., and one brother, Prof. W. F. Isenberg, Altoona, Pa.

Funeral services were held in Aliquippa, Pa., Monday evening, June 17, and were in charge of Rev. Harry Nelson Bassler, D.D., assisted by Revs. J. Grant Walter, A. M. Billman and David J. Wolf, all of whom paid beautiful tributes to the long, holy and illustrious life of their friend and co-worker.

Tuesday morning the body was taken to Bedford, Pa., for burial, where further services were held, in charge of Dr. J. Albert Eyler, assisted by Rev. William H. Landis.

Dr. Isenberg was a very active member of the Pittsburgh Ministerium of Allegheny Classis, and will be greatly missed by all the Reformed brethren. Peace to his ashes, and rest to his soul.

—H. N. B.

ELDER HILLIARD B. CHRONISTER

A few minutes after the adjournment of the Classis of Westmoreland in Scottdale, Pa., May 15, while seated at the wheel of his car, about to start home, Elder Hilliard B. Chronister complained of feeling sick. He was assisted into the parsonage, the home of Rev. A. S. Lenhart and family, and a doctor summoned. A hasty examination revealed the trouble as a stroke of apoplexy. The case developed rapidly and death followed about one hour and three-quarters later. Mr. Chronister had been troubled with high blood pressure for the past year but continued his work, and was desirous of attending the session of Classis, as he was much interested in all the work of the Church.

He was born in Hampton, Adams County, Pa., July 5, 1879, a son of Mr. and Mrs. Jonas Chronister. After finishing in the local school he entered the Millersville Normal School, graduating in the class of 1903. He taught one year in Adams County when he was elected principal of the Iron Street School, Johnstown, and one year later as principal of the Meadowvale School in the same city. Twenty years ago he became auditor of the Johnstown Telephone Company, serving continuously until the time of his death. About one year after graduation he was united in marriage with Miss Alice G. Hertzler, of Mechanicsburg, Pa., who, with a sister, Mrs. John Myers and a niece, Beatrice Myers, of East Berlin, Pa., are left to mourn his departure.

He attended catechetical class and was confirmed in the Reformed Church of Hampton, where his father served many years as elder. After coming to Johnstown he united with the St. John's congregation, but when he took up his residence in the Moxham district, transferred to St. Paul's, where he served as elder for the past 15 years. He directed the choir and was teacher of the Heidelberg Junior Bible Class until the beginning of this year. As elder he frequently represented the congregation on the floor of Classis and of Synod, serving as vice-president of Synod in 1922, and was delegate to the General Synod at Altoona, Dayton and Philadelphia. He was affiliated with a number of Masonic organizations and for some years served as secretary of his lodge in Johnstown. He was also a member of the Kiwanis and of various civic organizations, in all of which he was an active and enthusiastic worker.

Funeral services were conducted May 17 by his pastor, Rev. Dr. A. B. Bauman, assisted by the Rev. Dr. J. H. Mickleby of St. John's Church, in the new residence into which he and Mrs. Chronister had moved last November. The following day a brief service by his pastor, assisted by the pastor of the local Lutheran Church, was conducted in the home of his sister, Mrs. John Myers, East Berlin, Pa. The body was laid to rest near those of his father and mother in the family plot in Hampton.

—A. B. B.